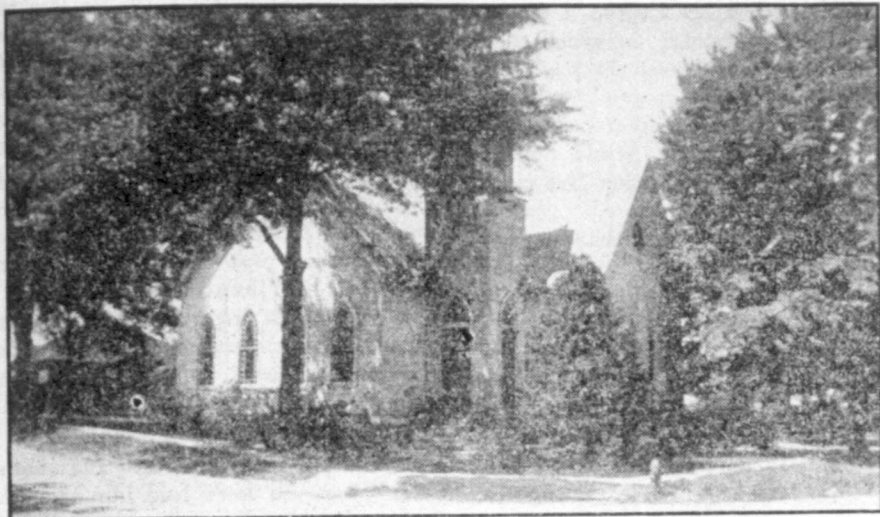


The Baptist Record

"THY KINGDOM COME"

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PURVIS BAPTIST CHURCH



REV. D. A. HOGAN

HISTORY OF PURVIS BAPTIST CHURCH

In the autumn of 1882, about the time the N. O. and N. E. Railroad was being completed through this section, the Purvis Baptist Church was organized. This organization took place on a spot in the Northeastern part of the town, near the home of Thomas Melvin Purvis, early settler and founder of the town. Here, years before, a passing hurricane had laid low many large pine trees, and upon these logs out under the blue October skies, the people sat as they held their meeting.

Attracted by the new railroad, many families from surrounding territory were at that time moving into the settlement, so that almost all of the members of the new church were drawn from two neighboring churches, "Little Rock" and "County Line."

Rev. J. P. Johnston presided at the organization in which were also Rev. Daniel Boone and Rev. Isaac Anderson. These three, together with Rev. J. B. Flannagin, were the early pastors of the church, serving it for about eight years. Rev. Johnston was the first pastor. During this time the church belonged to the old Red Creek Association.

Rev. W. B. Holcomb became pastor of the church in 1891. Soon after Brother Holcomb became pastor, the Missionary Baptist Churches in this part of the State began a movement to form a new association. Purvis church was in sympathy with this movement and in 1894 withdrew from Red Creek Association, and became a member of Lebanon Association and of the State Convention. The church then enjoyed a period of growth and development. Rev. Holcomb served as its beloved pastor for about eight years.

In 1894 a high school was established in Purvis. This institution drew to the town new citizens with their families, and a few boarding students. As these young people were brought under the influence of the church, its "cords were lengthened, and the place of its tent enlarged." Many of the present older members of the church, as well as some who have gone out to become prominent in the religious, educational and civic life of our state and country, remember these years as the time of their conversion, and the beginning of fruitful lives



S. E. WATTS, Supt.,
Baptist Sunday School, Purvis.

of Christian service. A few years later the school became an Agricultural High School, and brought a still larger number of students within reach of the church. There came also an era when merchandising, sawmills and building industries flourished, bringing to Purvis men who were engaged in such enterprises, and these with their families added greatly to the growth and strength of the church. Beginning about 1920, a number of farmers and business men from North Alabama moved into this section of the State and located in and around Purvis. Some of them joined Purvis Baptist Church and are numbered among its devoted and useful members. So, from many sources have been drawn the approximately two hundred seventy five members that constitute the church today.

BUILDINGS

Near the spot where the church was organized in 1882, there stood a small log building which was used as a meeting place for the new church. The little hut had been serving as a school house

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Pastor of Purvis Baptist Church, Purvis, Miss.

On August 1st, 1930, Rev. D. A. Hogan, with his family, moved into the parsonage of the Purvis Baptist Church.

Rev. Hogan attended Clark Memorial College at Newton, Mississippi, and State Teachers College at Hattiesburg, Mississippi, and then attended the Baptist Bible Institute at New Orleans, La., graduating with the Class of 1927. Before he became our pastor, he served the churches at Brooklyn, Miss., and Glendale, near Hattiesburg, Mississippi.

Brother Hogan and his family immediately made themselves part of our church and community, giving their time to the promoting of the welfare of the church and community at large. The church, under his leadership, has been constantly making progress and material improvements, among which might be listed the following:

The church building has been repainted on the inside;

The grounds have been beautified by planting shrubbery around the church building and parsonage;

The parsonage has been improved on the inside, and concrete walks leading from the street to the entrance of the church building and parsonage have been built, with concrete steps leading up to the entrance of the church building;

One Sunday School room has been added to the church building;

A new roof has been put on the church building;

The above improvements cost approximately \$700.00, and all has been paid for as done except approximately \$35.00;

The church has approved plans for re-roofing the parsonage and repainting the church building and parsonage, which, it is hoped, will be completed in the near future.

These material improvements, however, constitute the least part of Brother Hogan's work.

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Sparks and Splinters

I preached this past week for Rev. H. C. Bufkin at Ephesus in Scott County; 18 additions. I will be with brother Bufkin at Pine Bluff in Newton County this week.—R. A. Morris.

Rev. David T. Cranford assisted his father, Rev. J. E. Cranford in a meeting at Gold Springs Church, Covington County, in which there were 38 additions, 35 by baptism. The church was greatly revived.

It was my privilege and pleasure to be associated with Pastor W. C. Sledge in a meeting of days last week at Schlater, in the Delta, where the land is so fertile that it is exceedingly difficult to grow any kind of fine crop for the luxuriant growth of grass and noxious weeds. But they do it on a large scale. Similarly we trust, and were assured by many, that much of the seed of the Word of God fell in good ground to bear fruit to His glory. Some fruits were evident during the week. Brother Sledge is doing a fine work at Schlater and Money.—J. L. Boyd.

Greetings! Folks pessimistic about church attendance these days should be around a while at Noxapater Baptist Church with Pastor C. C. Weaver and his church family. Five, six and seven hundred people attended night services during the revival, the church having a membership of over three hundred. The church was in fine spiritual state seemingly. Pastor Weaver led the singing, his daughter playing the piano. There were twelve additions, all but three, for baptism. Out of large congregations only fifteen held up their hand saying thereby they were not Christians. The pastor said it was a church town. Doxology. D. A. McCall, Philadelphia, Miss.

Recently we saw in an article intended to advocate the idea of a universal church, the argument that Christ is head of the church, meaning the universal or ecumenical or Catholic church. And if he is head of the universal church, he cannot be the head of what is called the local church. All this sounds good until you look at the Bible and see what it says about Christ as the head, and then just use a little common knowledge and common sense; and the argument fades into nothingness. The Bible does say that Christ is the head of the church. But it also says that "Christ is the head of every man." Is it necessary to have as many Christs or as many heads as there are men in the world? Nobody believes that. One Christ is the head of every man. And one Christ is the head of every church, every local congregation, and nobody is confused by it, or has any difficulty in understanding it or believing it. A mere man may be the head of a family and the head of a business firm, as as many business firms as he can manage. And Christ is the head of every New Testament church, every one patterned after those of which we read in the New Testament.

All sins look alike when they are brought before God. Sin is deadly in any form or size. And so James says, "If a man keep the whole law and offend in one point, he is guilty of all." And the reason he gives for this is that it is against God, an offense to Him, a violation of His will. James says, "For he that said, Do not commit adultery, said also, Do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law." The reason is you are not dealing with an abstraction, a mere principle, or a standard of conduct. You are dealing with a person, and that person is God. He is the one who gave the law and every man is answerable to God in person. We have not simply been untrue to our best selves, or our consciences; nor to standards enacted by the common consent of men. One is the lawgiver and the judge, the one with whom we have to do. No man ever has a proper conception of sin, until he can say, "Against Thee and Thee only have I sinned and done this evil in Thy sight."

In a little over two years Pastor Douglas Hudgins has welcomed 1,140 into Broadway Church, Ft. Worth.

Rev. R. H. Tandy, formerly pastor at Hazlehurst resigns at Hodgenville, Ky., after seven years of service.

Pastor C. G. Palmer has Rev. C. O. Estes with him in a ten days meeting at Burns, Smith County, beginning July 28.

Pastor C. J. Olander has Rev. E. S. Flynt with him this week in a meeting in Harmony Church, Carroll County.

The Mississippi American Legion last week elected Rev. C. J. Olander as chaplain and Mr. Wilkes Davis as Department Commander for Mississippi.

Evangelist W. H. Knight conducted a parish-wide revival at Nachitoches, La., in which there were 128 additions to the church in town and others to nearby churches.

The Baptist Record will go to more than half the homes in Springdale Church, Attala County, where the editor assisted in a meeting last week. The people just did it themselves.

At Morgan City Rev. J. C. Richardson assisted Pastor C. J. Olander in a week's meeting. There were large crowds and 21 were added to the church, 15 by baptism.

Pastor E. S. Flynt has welcomed twelve new members recently into the Handsboro Church, baptizing ten of them. He was assisted in a meeting by Dr. H. T. Brookshire of Gulfport.

The meeting at Hazlehurst closed Sunday. Pastor G. P. White was assisted by Evangelist S. E. Tull. By Friday of last week there were 47 additions to the church and a number of others were expected.

Brother B. F. Odom is concerned that some effort should be made by our Baptist people to strengthen the hands of the little band of Baptists who constitute the Second Church in Kosciusko. There are said to be 1,500 people surrounding the church which has preaching only once a month.

It is published in the secular papers that the church at Leland has called Rev. J. B. Leavell of Nashville and that he will begin work as pastor here Sept. 1. He is a son of the late James B. Leavell who was born in Oxford and was once pastor there and at Gulfport and at Houston, Texas. He will receive a great welcome to Mississippi.

Pastor M. C. Waldrup reports large crowds attending the meeting at Salem Church in Walthall County, following a successful Daily Vacation Bible school. The services stirred men's souls. Rev. J. B. Smith of Ackerman preached. He loves people, knows their needs and brings great messages. There were 35 additions, 33 of them by baptism. Organized R. A., G. A., and Y. W. A. And raised money and lumber to build an educational annex with eight rooms. Since Jan. 1 there have been 50 additions to the church. In the Bible school there was an average attendance of 144 children and 54 adults.

Dr. J. G. Chastain writes in The Baptist Message of the great mission opportunity in New Orleans where the ends of the earth meet. There are now nearly 600,000 people in New Orleans, and ninety steamship lines enter her port. Dr. Chastain says in part: "Before the establishment of the Baptist Bible Institute, Oct. 1, 1918, there were six comparatively small and weak Baptist churches in the city. Now there are more than 25, some of them quite large. The pastors are of the very cream of our Baptist Bible Institute. This institution is the pride of the Baptists, and a joy forever. This past year they have had 250 students enrolled, 65 more by correspondence, and yet others in night classes, making a grand total of about 325. Even a few of those fine students would make a grand total! Members of the faculty and student body serve 61 churches as pastors; and all do much preaching on the streets and in their many missions, and teaching in mission Sunday schools. They have regular established work among the Chinese, French, Jews, negroes, and also among the hundreds of taxicab drivers of the city."

So far we have heard of only one denomination which has voted to go into the World Council of Churches, the Northern Presbyterians.

Chief Justice Charles Evans Hughes of the U. S. Supreme Court says that he smoked regularly till nine years ago. He quit and now says his efficiency has increased twenty-five per cent.

Through the assistance of the Virginia W. M. U. Westhampton College, a part of the University of Richmond, will have instruction in Christian sociology and direction in Student Christian Activities, by Miss Grace Landrum Watkins, an alumnus of Westhampton, a granddaughter of Dr. W. W. Landrum, once pastor in Richmond.

W. C. Rounds was recently ordained to the ministry in Oklahoma City. He is a son of Rev. J. R. Rounds for several years mission secretary in Oklahoma. Ministers participating in the ordination were his father, and E. C. Routh, T. B. Lackey, W. R. White, Rupert Naney, R. M. Inlow, and J. R. Eldridge.

Those who advocate the licensing of the sale of liquor to reduce the ills of liquor or the amount consumed may be reminded that that was in years past the argument of those who advocated the licensing of houses of prostitution. It was to "regulate" the business. It was learned that regulation was not effective and the moral sense of the people grew sick of such participation in iniquity by the cities which tried it.

How mixed in us are faith and unbelief. Simon Peter when the Lord told him to push out into the deep and let down the net, said, "Master, we toiled all night and took nothing; nevertheless at thy word, I will let down the net." His words pointed one way and his actions in the other. And his acts pointed in the right way, the way of faith. Whatever your opinion may be or your feelings, let the deciding factor be the command of the Lord. Obedience is the proper and sure test of faith. The obedience indicates the decision you have made. Not what we desire or prefer to do, but what Jesus says: "Whatsoever he saith unto you do it."

A recent editorial in Colliers says: "Shrewd observers in the middle west report a growing prejudice against some of the practices of the beer operators as well as the liquor distributors. Iowa is already talking a new prohibition movement. The trend of recent local elections in Pennsylvania encourages those who would restore prohibition. Two out of three of the communities which have had local option elections have voted dry. The dry majorities have been large, running up to four or five to one. The same people who voted so exuberantly against prohibition four years ago are now expressing impatience with the products of repeal."

If democracy fails in America it will be because it refuses to be true to its own principles, because it ceases to be or comes short of being democratic. If we proclaim ourselves democratic and persist in bourbonism, democracy is a deception and is bound to fail. The greatest travesty is for a people or the controlling section of them to proclaim loudly their democracy and refuse to apply the principle all the way out, to all the people. The Greeks believed themselves to be very democratic; they proclaimed their love of liberty from the housetops, but they kept the helots in subjection and practical slavery. Such democracy is doomed to a short life. The trumpet of God sounded throughout the land of Israel "liberty to all the people." Liberty means equality of opportunity, it means the opportunity of every man among us to make the most of himself, to develop his body and mind and soul to their full capacity. It means removing the handicap of ignorance that personality may reach its highest development; it means putting no bar on the soul's expansion. And this goes for all men of whatever color. To stop short of this is not democracy, but a mockery of the name. A tree planted in an iron barrel will have a short life. And democracy that stops short of liberty to all the people is doomed to perish. Then comes Hitler and Stalin and Mussolini.

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They constitute typical of the time, with an pulpit in the A bell was stalled, and t equipped for twenty years.

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HISTORY OF PURVIS BAPTIST CHURCH

(Continued from page 1)

also, but was discarded for both school and church purposes when a new school house was built in 1883. The new building was a boxed structure, located on the West side of Main Street near the north end. It then became the meeting place of both Baptists and Methodists until each of these churches erected their own buildings about 1885. The land in this section of the town belonged to one of its members, and the Baptists therefore chose the ground adjoining that of the school upon which to build their first home.

They constructed a frame, one-room building, typical of the many throughout the State at that time, with an entrance at the front end and the pulpit in the rear facing three tiers of benches. A bell was placed in the steeple, an organ installed, and the church was considered quite well equipped for services. Thus it stood for about twenty years.

In 1904, while Rev. W. K. Red was pastor, the church held a revival, and as the people crowded daily into the church to attend the meetings, the need of a larger and more modern building became apparent. Rev. J. P. Culpepper, who conducted the revival, led the church to see in this need its opportunity for expansion. In conference, one night after service, a proposal to build was heard, and enthusiastically received by the people. When this conference was adjourned, money and labor sufficient to build a new church had been subscribed, a corner lot in a fine location had been given, and a committee to begin work at once had been appointed. In a short while the church was able to move into the new building which was well designed and constructed, and located in the southwestern part of town where the present church now stands.

The church enjoyed its new quarters for only four years, for on April 24th, 1908, a great tornado struck the town of Purvis. Being in the center of its destructive path, the Baptist church was left in ruins as were also many of the homes of its members; some of whom were killed.

Following this disaster, Dr. A. V. Rowe, Secretary of the State Board, quickly came to the rescue of the homeless church. Procuring from denominational sources a large portion of funds necessary, the church with this help and with its own contributions of money and labor took courage and began the task of rebuilding. Soon the present building with large auditorium and eight class rooms stood on the ground that had been occupied by the one that was destroyed. The church recovered slowly from its disaster, and at last the debt was paid and the building improved and nicely furnished, as it is in use today. The first major repairs on this building since its erection have just been completed.

In 1920 a cottage situated near the church was purchased for a pastor's home. Six years later this property was sold and a new building, which is the present parsonage, was erected on the church grounds.

PERSONAL

Little of the church's history has been preserved, the earliest record available being that kept by Dr. H. R. Curtis, who became church Clerk in 1892. All the information found in this record is a list of pastors and deacons who served the church during the first ten years, and the "Rules of Decorum" as drawn up by the original membership, which was copied on the front page of the new record. The church was organized with about twenty-two members, which probably included the following:

John and Margaret Anderson; Elizabeth Dossett; Rev. Daniel Boone and wife; Elisha and Senith Boone; Charles F. and Mary Entekin; Daniel and Angeline Fillingame; Wm. Henry and Mary Catherine Fillingame; Sidney E. Johnston and wife; Plummer and Susan Ladner; Mrs. Dollie Purvis; O. Searcey Purvis; John B. and Nancy Purvis; W. Isaac and Mary Simmons; The first deacons were J. B. Purvis, S. E.

Johnson, H. T. Davis and W. H. Fillingame. The latter was elected the Church's first clerk.

One man and his wife, whose lives were woven into the early history of the church, was John Boardman Purvis, and his wife, Nancy Baxter Purvis. Mr. Purvis, son of Thomas M. and Dorothy Abney Purvis, moved here with his parents from Greene County, Mississippi, about 1863. In January, 1872, he married Miss Nancy Baxter, daughter of James E. and Sarah Rouse Baxter. They were both members of Little Black Church. These two, with his mother and two sisters, were in the organization of the Purvis church. J. B. Purvis was ordained the first deacon and served the church continuously until his death in 1921. He was also the first Sunday School superintendent and served for several years. He was active in civic life, serving as Justice of the Peace, as the first Mayor of the town, on the School board, and was a charter member of the Purvis Masonic Lodge. Best of all, he was a true and steadfast servant of God, giving his time and his means to the support of the church. He was of a genial, cheerful nature, always a happy Christian, and loved, more than all else, to worship in the house of God, which he always attended. While in the church, he was often heard to exclaim: "Bless the Lord oh my soul, and all that is within me, bless His holy name!" Under the shadow of the church his widow still lives, the only surviving charter member. She is now eighty-six years old and is a partial invalid. Her hands now may well rest from their long labor of gentle ministry to her family, her neighbors and her church.

This history would not be complete without a word about some of those who have gone out from us to labor in other fields. They are Dr. T. L. Holcomb, Executive Secretary of the Sunday School Board of the S. B. C.; Dr. W. E. Holcomb, president of Mississippi Woman's College, Hattiesburg, Mississippi; and Dr. H. R. Holcomb, Pastor of the First Baptist Church of Tupelo. They are all sons of Rev. W. B. Holcomb, a former pastor of Purvis Baptist Church. In addition to these, we have Joe Canzoneri, well known evangelist and singer; Alvin C. King, of Mobile, Ala.; Dr. W. L. Holcomb, Pastor of Mt. Olive Baptist Church; Rev. L. C. Holcomb, Pastor of Glendale Baptist Church, Hattiesburg, Miss., R. F. D. 1; and Lake R. Pylant, a singer and educational and choir director of Austin, Texas; and Rev. T. S. Entekin, who, though blind since early manhood, has served faithfully and profitably as pastor of a number of churches in South Mississippi and Louisiana. Although retired from active ministry, Brother Entekin remains with us and is beloved by all.

The following is a list of the church's pastors:

1882-84—J. P. Johnston and Daniel Boone.
1884-85—J. B. Flannagin.
1885-86—Isaac Anderson.
1886-99—W. B. Holcomb.
1899-1901—R. C. Murray.
1901-05—W. K. Red.
1905-07—A. L. O'Brian.
1907-10—A. Finch.
1910-12—W. E. Spencer.
1912-16—J. T. Moore.
1916-18—J. P. Culpepper.
1918-21—W. B. Holcomb.
1921-25—J. N. McMillan.
1925-30—E. T. Mobberly.
1930—D. A. Hogan.

Of these, only five are known to be living today.

—BR—

The second World Youth Congress will be held at Vassar College August 15-24.

Pastor F. A. Lummus writes that Dr. H. E. Dana, president of Kansas City Theological Seminary, will preach in a meeting at Bolin Church, 5 miles northwest of Durant, beginning July 31; also will speak at the Attala County Fifth Sunday meeting in the afternoon, New Hope Church six miles east of Kosciusko. Dr. Dana was pastor at Bolin when a student at Mississippi College. Prayer is asked for the meeting.

REV. D. A. HOGAN

(Continued from page 1)

He has been busy ministering to his people, marrying the young, visiting the sick and burying the dead. He has organized the church in departmental work, so that today the church is well organized in its different departments. The church has an active Woman's Missionary Society, a Baptist Training Union for the young people, and the Sunday School department is making rapid progress toward departmentalization.

The church has been growing in numbers. It has received 71 members by letter and 67 members by baptism, making a total of 138 additions. The church has at present a total of 275 members, composed of farmers, laborers, professional and business men, none of whom are wealthy.

Since Brother Hogan came to us, the church has raised approximately \$14,000.00 for all purposes. While the church has not at all times fully met the hope and expectations of its pastor in its contributions for denominational purposes. While the church has not at all times of the church is being educated in their duties and responsibilities along this line, and are making constant growth and progress in the support of our denominational causes.

In addition to his work at Purvis, Brother Hogan is pastor of Central Baptist church, Rawls Springs, Miss., and Camp Tatum Baptist Church at Camp Tatum, near Purvis, Miss.

Rev. Hogan is a fine pastor, a good preacher, and believes in gospel methods for financing the Lord's cause.

A. Q. BROADUS,
Chairman of the Board of Deacons.

HISTORICAL SKETCH, PURVIS METHODIST CHURCH, PURVIS, MISS.



G. E. Allan, Pastor

We are indebted to Rev. W. H. Saunders, the pastor who preceded us here, for the information contained herein.

In 1883, the leading families in what is now Purvis were Mr. and Mrs. Melvin Purvis, J. B. Purvis and Family, W. H. Fillingame and Plummer Ladner and Family.

In 1884 the Southern Railroad was projected through this section and Melvin Purvis gave the right of way and the post office was named in his honor. This gave the name of Purvis to the town.

Before then, religious services were held in between the Methodist and Baptist churches.

Melvin Purvis was the grandfather of J. H. Purvis, at that time a leading member of the Methodist Church and a member of the official board also. Melvin Purvis' descendants are among the leading citizens of the town and community.

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EDITORIALS

THE WAY WHICH THEY CALL A SECT

You will find this expression in Paul's address to Felix, recorded in the twenty-fourth chapter of Acts. Among the charges brought against Paul by Tertullus representing the Jews from Jerusalem was that he was "a ringleader of the sect of the Nazarenes." There were some other charges which Paul disputed, but about this one he says, "But this I confess unto thee, that after the Way, which they call a sect, so serve I the God of our fathers, believing all things which are according to the law, and which are written in the prophets, etc."

It has been quite the fashion for some while to speak in condemnation and sometimes in contempt of sects and sectarianism, always pronounced with a significant curl of the lip and possibly a tilt of the nose. These opprobrious epithets are used to pass the sentence of condemnation on people or teaching without ever taking the trouble to make any examination of the faith they hold or profess. It is an easy and cheap way to assume superiority, sometimes backed by numbers, sometimes supported by ancient prestige and privilege. It is to crack the whip and look for cowardly spirits to shirk away and hide, or close their mouths to protest or confusion. It is so much easier than to answer an argument, or take time for investigation, or set truth against error. And then it gives you such a fine sense of superiority and broadness (quite mistakenly named). It leaves the one making the charge with such a sense of sanctimonious security. The easiest way, the only way, some people can answer your confusion is to charge you with being sectarian.

Now it does seem to be true that anybody who preaches the truth, the whole truth, with the accent of conviction is likely to be a trouble maker. Tertullus called Paul "a pestilent fellow, a mover of insurrections among all the Jews throughout the world." And you will recall that at Thessalonica the charge against Paul and Silas was that they had "turned the world upside down." Truth is a very disturbing factor in a perverse world.

Paul did not seem much to mind being called a sectarian. He did not acknowledge that he belonged to a "sect," but it didn't particularly bother him to say "which they call a sect." They rolled the word under their tongues as a sweet morsel, but it produced no bitterness in him. He virtually said if these things made a sect then we accept the appellation.

But notice how this sect is characterized. He positionizes the group to which he belongs. He avails himself of the opportunity to declare what they are and what they believe. He turns the odious name into a pulpit from which he proclaims the truth. He did not exactly say in the defiant tone of the revolutionist, "If that be treason, make the most of it." Notice what he does say, "After the Way." I think the translators did well to write Way with a capital letter. And notice he says "the Way," not "a way." Paul's gospel is not just one among many. It is the Way, the one Way of salvation. Just keep that in mind. That is the reason he is determined to preach it and willing to die for it. It is the only Way to God and the only Way to live. That does sound a little sectarian, but it is the whole truth and nothing but the truth.

There is plenty more in his speech that justifies his position. It is the Way that he serves God; the God that he serves is the God of our fathers. It is the Way because it requires "believing all things which are according to the law, and which are written in the prophets." It is a faith that accepts the whole Bible, leaving nothing out. If belonging to a sect, even a despised sect, means that you believe the Bible to be the authoritative word of God from start to finish, then you may be proud of your sect. If to honor the word of God, and the God of the Bible is a

reproach we may well glory in it.

And this sect is one that has an abiding and abounding hope. Having hope toward God, which these themselves all look for, "that there shall be a resurrection." Where there is genuine faith, there is abounding hope.

THEY SHALL SEE GOD

In the sermon on the mount Jesus said, Blessed are the pure in heart: for they shall see God. There seems to be indicated in these beatitudes an advancement in Christian experience, and this one comes along well down the line. We cannot here go into this feature of the sermon, for we speak now only of Seeing God.

It may appear to some that the Bible contradicts itself about seeing God, for in one place God said to Moses, "No man can see my face and live." In another place it is said that Moses and those who went into the mount with him "saw the God of Israel," Exodus 24:10. Again it is said of Moses, Hebrews 11:27, that he endured as seeing Him who is invisible. And Paul speaks of God as "the king eternal, immortal, invisible, the only God."

It is not difficult to understand and reconcile all these references to seeing God if we remember that knowing him is a relative and not an absolute experience. This is clear from what is said to Moses, that he could not look upon God's face, but would be permitted to see him as he withdrew and was vanishing. It is also said in the thirteenth chapter of First Corinthians that "we now know in part." Again it is said, I Cor. 8:2, "If any man thinketh that he knoweth anything, he knoweth not yet as he ought to know. Again when Paul speaks of knowing God, he appears to correct himself and says, "Rather is known of Him."

These scriptures are quoted to make clear that when we talk about seeing God, it may mean seeing less or more of him according to our capacity for seeing, or the condition of our spiritual vision. For it must be a spiritual vision which sees God. This is not a place where physical vision does us any good. Two men sit or walk side by side. The outward physical world before them and around them and above them is the same. But one of them sees the handwork of God, or even the hand of God or the face of God reflected in it all. The other sees nothing but the material world. Two men pass through the same experiences of mental anguish or of mental ecstasy. One says, the everlasting arms are beneath him; the other knows nothing of the strength and comfort of the Almighty God. One says, "Though I walk through the valley of the shadow of death, I will fear no evil for thou art with me." The other says in his heart, "There is no God."

How much of God do you see in the world around you? in the wide world of men? in your own little individual world? That will depend on your spiritual vision. It will be in proportion to the purity of your heart. At times you see more of him; at others you see less. But it ought to be a growing realization of the immediate presence of God. To see is to realize. Is God real to you? Have there been seasons when you were overwhelmed with the sense of his goodness, or mercy, or power, or holiness?

It is said of Christmas Evans that on one occasion God was so mightily manifested that he had to plead with God to withhold any further revelation. You often ask God to "draw near" to us. Of course you mean not physical proximity but the revealing or making real of his presence.

The purity of heart here spoken of probably means the singleness of vision elsewhere mentioned in this sermon on the mount; that is a single hearted recognition of God and such utter devotion to him and his will as will save us from the blurred vision caused by seeing double, seeing God indistinctly because we are also looking at the world and worldly interests and attractions. We will find God when we seek for him with the whole heart.

Prof. J. R. Hitt of Mississippi College is recovering his strength after an operation at the Baptist Hospital in Jackson.

Dr. W. T. Lowrey of Clinton went from the Baptist Hospital in Memphis to the home of his son-in-law and daughter, Dr. and Mrs. John Buchanan in Birmingham, to recuperate after an operation.

Pastor W. H. Wood reports two received into Wilkins Memorial Church, Smith County, where Rev. S. A. Murphy of New Orleans preached in the meeting. The field here has been closely gleaned.

G. C. Hodge, pastor First Baptist Church, Biloxi, will assist Pastor J. S. Rhodes, Osyka, Miss., in a revival meeting July 24 to 31, and requests the prayers of the Record family for an outpouring of the Holy Spirit's power.

Rev. C. E. Welch of West Memphis, Ark., helped Pastor W. S. Landrum last week in a meeting at Mountain Creek church, Rankin County. There was a good interest among the members and the ten additions to the church.

Pastor D. H. Barnhill had Rev. M. J. Gilbert of Bogalusa, La., with him in a meeting at Bear Foot church in Rankin County. There were seven additions, four by baptism, and the church starts out in better condition than for a long time, having gotten some difficulties behind them.

Pastor B. A. McCullough had Rev. L. Y. Lewis a student at the B. B. I. with him in a meeting at Braxton last week. The rain hindered, but the interest was good. Two were baptized. This week brother McCullough has Dr. L. Bracey Campbell with him at Harrisville.

Rev. J. R. Breland of Jackson, La., preached in a meeting in Coldwater church, Neshoba County, one of the greatest meetings he was ever in. Pastor R. L. Breland could not be present, but the people had a mind to pray and work. There were fourteen additions and the church greatly blessed.

Members of Cedar Grove church, Greene County, are agreed that their recent meeting was the best ever. Large crowds, deep interest, genuine gospel preaching. There were eight additions, and many dedicated themselves anew to God. Rev. Jack Cranford preached, and Pastor Luther Turner led the singing. The church house has recently been repaired and repainted.

Pastor Sollie I. Smith says the Lord is blessing them in every way at O'Zion church, Franklin County. A five days meeting closed July 15. There were 8 additions to the church, four by baptism. Rev. Hubert Hammett of the Baptist Bible Institute preached. Several improvements have been made to the church house in the past two years, and the church gives regularly to the Cooperative Program.

Pastor A. B. Hill writes of a very satisfactory meeting at Bassfield. Rev. W. A. Green of Waynesboro preached, July 10-15, in which 16 were added to the church, eleven by baptism. This is brother Green's third meeting at Bassfield, and the people say he gets better and better. The messages were fitted to the needs of the church, and were well received and will bear fruit from now on.

Pastor Sansing reports a gracious revival at New Ireland church in Newton County. There were fifteen additions, ten of them by baptism. Brother G. W. Smith preached and was at his best. This church sends the Record to every family. Brother Sansing preached in his meeting at Clifton, Scott County, last week where two were added to the church, one by baptism. The rain hindered attendance at the meeting.

Brother J. V. Moorehead, superintendent of the Sunday-school of Spring Creek church, Neshoba County, tells of an excellent revival meeting in which Pastor H. L. Byrd preached and J. R. Parker led the singing. There were 19 additions, 17 by baptism, one lady 60 years old, the rest young people. The work prospers under brother Byrd's leadership; 136 in Sunday school; the B. T. U. continues to grow, and all organizations going. The Baptist Record is in every home. A D. V. B. S. begins July 24. Pastor Byrd is busy in meetings. Prayer is asked for the church.

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THE ITALIAN BAPTIST CONVENTION

Matthew T. Andrews

The annual assembly of the Italian Baptists met in Rome June 7-10, 1938. The vital matter before this convention was threefold: (1) to reorganize our Italian work on a basis that would place greater responsibility upon the native pastors; (2) to promote and hasten the establishment of independent and self-supporting churches; and (3) to adjust our work to some legal changes that have come with a new form of government.

The Foreign Mission Board was represented by its executive secretary, Dr. Charles E. Maddry, and Dr. Matthew T. Andrews, of Texarkana, Texas. The body was organized by the election of Rev. Ignazio Rivera, of Florence, as president; and Vinceuzo Veneziano, and Paola Sanfilippi, secretaries.

The presence of the American representatives seemed to give great encouragement to the native pastors, and especially the addresses and sermons delivered by Dr. Maddry and the writer. In order to effect the changes in organization desired by the Foreign Mission Board, it became necessary to draw up certain articles of agreement between the Foreign Mission Board and Italian Baptist Union concerning the future conduct of the work in Italy.

It developed that six of our pastors were reluctant to sign the articles of agreement. This precipitated something of a crisis, but after two or three hours of debate, such as we frequently have in our conventions at home, final and unanimous consent was reached, much to the joy of all concerned. Quoting Dr. Whittinghill: "This great victory was due largely to Dr. Maddry's statesmanship and diplomacy, and to Dr. Andrews' judicious and conciliatory words." And at the expense of modesty I will quote President Rivera's comment which might have been ninety-nine per cent jest. He said: "Dr. Maddry could be president of the United States, and Dr. Andrews could be secretary of state." In all seriousness, Dr. Maddry made a master stroke in handling this difficult matter and bringing it to such a happy conclusion.

Beautiful recognition was given to our visiting American ladies, Mrs. Maddry, Mrs. Boatright, and Mrs. Andrews. Many kind words were spoken, both publicly and privately, of their inspiring addresses before the women's meeting. They were formally welcomed by Mrs. Dewey Moore, wife of our new missionary who is to succeed Dr. Whittinghill on his retirement January 1, 1939. Lovely pink carnations were presented to our ladies as a token of courtesy and affection.

Dr. Dewey Moore, who has been on the field but little more than a year, is making rapid progress at mastering the language and acquainting himself with the problems of the work. He is well trained, pronounced one of the best scholars among recent graduates of our Seminary at Louisville, and is well poised and judicious. Mrs. Moore likewise is well trained and is a worthy second to her husband in every good work. Dr. Moore made his maiden speech before this convention. He showed a mastery of the language rarely achieved by one on the field for so short a time. His address was well received by the brethren and it evidenced the high esteem in which he is already held. It is Dr. Maddry's judgment and mine that the leadership of our Italian work is, as it has been in the past, in good hands.

A report of this convention would not be complete without worthy mention of Dr. and Mrs. G. D. Whittinghill. I heard the lamented Dr. William H. Whitsett says of Dr. Whittinghill, that he was one of the best Greek and Hebrew scholars the Seminary has turned out. He came to Italy early in his ministerial career and for thirty-seven years has held the fort here against as great odds as ever confronted a missionary on a foreign field. Soon after coming here he met and married Miss Susie Taylor, lovely daughter of Dr. and Mrs. George B. Taylor who founded our Italian mission and gave their noble lives to

LET'S GO

By A. L. GOODRICH, Circulation Manager
"Ask the People and They'll Subscribe"

GOING PLACES

Cleveland:

Dr. I. D. Eavenson, the beloved pastor at Cleveland is making plans to celebrate his tenth anniversary as pastor.

A combined revival (the pastor preaching) and Vacation Bible school was held with several additions.

The Sunday school under Supt. R. E. Jackson continues to make progress. In fact, they already need more room.

Miss Maxine Plunkett is the capable B. T. U. director and she is doing a good job.

The W. M. U. attendance has doubled, they sponsor prayer groups, and find time to do the things expected of a firstclass W. M. U. The president is Mrs. W. H. Myers.

The work at the Chinese mission is growing in influence and power. They now have 58 students attending summer school.

Mrs. E. I. Doty of Goodman is the newly elected matron of the Chinese school.

One member of the Cleveland church said finances were the best in ten years.

YES, Cleveland has the EVERY FAMILY plan and likes it. In fact, Bolivar County is one of our (Baptist Record's) best counties. Subscribers are listed as follows: Boyle 7; Shelby 1; MERIGOLD 42; Pace 3; Skene 1; Lamont 2; Gunnison 1; ROSEDALE 34; SHAW 45; CLEVELAND 144 and 18 R.F.D.; DUNCAN 37; ROUNDABOUT 21. Hazlehurst:

While Pastor White preached the commencement sermon at Georgetown, we had the privilege of supplying for him. As always, the people told us many nice things about Dr. White and the hold he has on the people of Hazlehurst.

All the organizations are doing good work, and the people come to hear Dr. White preach.

Copiah County subscribers are listed below:

CRYSTAL SPRINGS 111 and 13 R. F. D.; HAZLEHURST 88; Allen 6; Galilee 1; Georgetown 7; Carpenter 1; Martinsville 8; PLEASANT HILL 30; Wesson 28; SPRING HILL 47; PINE BLUFF 56.

Lumberton:

According to Pastor J. R. Reedy, when they recently paid their old debt it was the first time in 37 years that the Lumberton Baptists had been out of debt. Finances are now in good shape and they owe nothing.

We found the people in fine spirits, ready to go the second mile with their popular pastor who keeps the revival fires always burning. They had six additions the Sunday night we preached; it probably would have been 16 with the pastor preaching.

Some months ago the pastor preached on "Hell." The church caught on fire that night!

The W. M. U. with Mrs. W. H. Cruise as president, has a Golden Jubilee bond and 60 women enrolled.

Brother J. O. Williams is the capable Sunday school superintendent and naturally the Sunday school stays in high gear.

Hand in hand they have walked and worked together through hardships that would have defeated any but the most heroic and stalwart. Their work in Italy will survive the final judgment. They are held in high esteem by the Italian people, irrespective of religious affiliation.

Dr. Whittinghill is soon to retire and will probably come to America to spend his remaining years. It is my judgment that he can be as useful in America to the Italian mission for many years yet as he has been while residing in Rome. The utmost that Southern Baptists can do for this noble pair will not compensate them for the self-sacrificing service they have rendered.

Though not on salary, the assistant pastor, Mrs. J. R. Reedy, renders much worthwhile services.

But we naturally expect Lumberton to be in high gear. They have the EVERY FAMILY plan.

Lamar County subscribers are listed as follows: Purvis 10; Sumrall 3; Oral 1; LUMBERTON 71; New Hope 2; Hickory Grove 1; Baxterville 1.

Mathiston:

Rev. J. B. Middleton is the beloved pastor at Mathiston. He must be a good financier. He has led in the erection of a new church without debt.

Brother J. M. (Minute Man) Harvey is the Sunday school superintendent. They have been standard for 14 years.

Brother C. S. Dobbs has read the Record for 50 years and brother W. S. Harvey, although 90 years young, is a regular attendant and an active deacon.

Mathiston is the site of Woods Junior College.

We talked about the EF plan and the pastor hopes soon to get it adopted.

Webster County subscribers are listed as follows: Eupora 12; Bellefontaine 3; Walthall 1; Mantee 3; Mathiston 2; Cumberland 1; Bethel 2; BRADFORD CHURCH 28.

Ackerman:

Ackerman has a completely organized extension department and one 100% Gold Seal diploma family.

But having the EVERY FAMILY plan we expected to find Ackerman "doing things" and we were not disappointed.

The EVERY FAMILY plan and progress go hand in hand.

They have a standard Sunday school with 44 officers and teachers and more than 50% of them have diplomas and several of them have ten or more seals. The Sunday school program includes a quarterly training course. Deacon H. L. Rhodes is the superintendent.

Mrs. J. G. Weeks leads the W. M. U. and does it in a fine way.

W. M. Adams leads the B. T. U. If the program we saw was an average one, the B. T. U. is in good hands.

Ackerman has gone to full time and is doing more financially than they did with half time.

Rev. J. B. Smith is the beloved pastor and from the many fine things we heard about him, they evidently like their pastor.

We enjoyed hot 'uns at the Rhodes, which is "enough said."

Choctaw County subscribers are listed as follows: Bluff Springs 1; Blythe Creek 1; Bethlehem 1; Beulah 1; New Haven 2; New Zion 1; Mt. Moriah 2; French Camp 1; Clear Springs 2; ACKERMAN 104; Weir 5; Mt. Pisgah 5; FELLOWSHIP 48; Chester 2.

JUST A HINT

One pastor writes as follows: "... we left a tithe of the offering they gave us at the close of the meeting for them to put The Baptist Record in every home for one month. I told them how much it would mean to their church in every way and their pastor is behind it."

We wouldn't dare suggest that pastors holding meetings do this, but we think this brother did a good thing.

(Try it and see if you like it.)

HERE IS A WORTHY CASE

Dear brother Goodrich:

I am sorry to drop my subscription but don't see how I can takt it now. My husband died in September and left me with a hospital bill to pay, and three children to support.

I will undergo an operation July the 9th; hope I will not have to drop the Record long for the children look forward to the coming of the paper.

Hope to be remember in your prayers.

Yours in Christ,

Mrs. (Won't some reader send a check so we can continue the Record to this good woman?)

LOOKING AT THE WORLD

By Plautus I. Lipsey, Jr.

London, July 1—National defense is the supreme issue in Great Britain today and purely domestic questions must clear the track for it.

This principle I saw clearly demonstrated in the House of Commons yesterday in a sitting crowded with possibilities, both internal and international.

The house was packed with members (it very seldom is) and the atmosphere was as dramatic as the day nine years ago when I witnessed the debate on ratification of the Kellogg Pact.

The issue was raised earlier in the week when Mr. Sandys, son-in-law of Winston Churchill (who sat by him) charged on the floor of the House that the attorney general, acting for the army general staff, had threatened him with prosecution for certain remarks in the House.

Now such a threat conjured up for Englishmen the spectre of the Stuart kings who had sought to suppress free parliamentary speech and to make the executive paramount in the nation.

"Breach of privilege!" was the alarmed cry that greeted Charles I in the middle of the 17th century—and the same outraged protest was sounded this week by Englishmen jealous of their parliamentary rights won through years of bloody civil war.

Political sharpers saw at once the chance for a parliamentary sensation. The opposition in the House prepared to make capital of it, to discredit the government and perhaps to force resignation of Prime Minister Chamberlain or the responsible minister.

But as the sensational affair developed, it became clear that the issue of free speech was tied in with the issue of national defense in a very intimate manner.

Mr. Sandys' remarks had included reference to details of Britain's scheme of defense against air raiders, indicating number and position of anti-aircraft guns and other data which the general staff regarded as confidential and vital.

Mr. Chamberlain acted promptly and adroitly. The question of privilege was referred to the committee on privileges, which reported (in my presence) that a breach of parliamentary rights had been made—but that no action should be taken!

Further, the prime minister proposed that the whole question of privileges of the House be submitted for inquiry to a special commission.

Thus the government proposed to dispose of the matter without taking action upon an admitted violation of the rights of members of parliament! But what would the opposition do?

The opposition, recognizing the gravity of the international situation and that the breach had been committed by executive officers because of zeal in the national defense, accepted the government's plan in toto!

Major Atlee, leader of the opposition, read a quiet lecture upon the right of parliamentary free speech—which must have been very instructive to the three German correspondents sitting by me. But he made no effort to embarrass the government.

Thus, the British parliament unanimously (in effect) ruled that when national defense is at issue, free speech is an academic question of secondary importance. I suggest that the decision thus expressed is likely to be of historic significance.

Rev. Wm. T. Yeatman writes of a great service at Star July 17, a large crowd and deep interest.

Pastor C. O. Estes had Evangelist M. E. Perry in a meeting last week at Springfield Church; large crowds and good interest from the beginning.

ARTICLE II
CHRIST'S PRAYER FOR UNITY AMONG HIS FOLLOWERS

By J. D. Franks

Does Jesus' conception of his church and his prayer for the unity of his disciples justify or demand any kind of inter-denominational unity or cooperation among his followers in a world Christian program? According to Dr. Lipsey, if I have understood him correctly, the answer is "No," since it would involve organization. Says he, "Jesus never anywhere in all his ministry and teaching referred to a world organization of believers . . . He did not organize anything . . . He was not concerned with organization . . . There is no suggestion of outward organization." In these statements it seems to me that Dr. Lipsey's interpretation practically divorces the ministry and teaching of Jesus from the practical side of the world-wide purpose for which his church was founded. This position I cannot at all accept. I see in every word and act of our Lord his passion for the salvation of a lost world. This passion is so paramount and so strong that it authorizes and justifies with divine authority every practical implication for making the world-wide mission of his church effective.

Jesus made it clear that the scope of his interest covered the whole world. For him there were no barriers of race, color, nationality, language, culture, social orders, economic systems, geographic locations and, shall I say, religious boundaries. He was able to think across all of these and to encompass within his love and purpose all men everywhere. "The field is the world," Jesus said. The Great Commission specifically commands his disciples to "go into all the world and preach the gospel to every creature." Whatever conception Jesus may have had of his church otherwise, he certainly meant that its mission was to be world-wide. How could Jesus consistently thus insist on a world-wide mission for his church without employing a world-wide organization? Jesus did not leave his teachings hanging in the air. He implemented them by direct commands and implications, that their application to life as we find it should be practicable.

Jesus says, "Upon this rock I will build my church." Note here that his church is to become an orderly construction, a **building**, not a disintegrated mass of unrelated, unorganized building materials. His church is to take definite form, just as a well-planned, well-constructed material edifice. That means **organization**, if it means anything.

Moreover Jesus says that "the gates of hell shall not prevail against" his church. Here is a picture of his church in arms, or, as Dr. Lipsey calls it, his church "on the march." This conception of his church calls for efficient organization. The metaphor requires that the church shall be a body of well-trained, obedient soldiers, enlisted and organized for battle, marching together in a common cause at the command of a common Captain. Certainly the figure would not justify the conception that his soldiers are to make up many armies, and are to march in many different camps and under many different banners and are to fight their separate battles, often at cross purposes. That would fit the picture of the Christian world as we find it divided today. But I cannot believe that Jesus had that conception of the army against which he promised that the "gates of hell" should not prevail.

Again Dr. Lipsey says that Jesus' ministry was "to the individual." That is true. But he did not stop with the individual. His initial ministry was to the individual in his call to personal faith and repentance. But his first command to the individual who had obeyed that call was to be baptized, which meant get into the church, tie up with other believers in the church's world-wide conquest. In other words, his first command to his disciples was to **get organized**.

Coming more directly to the interpretation of John seventeen. It seems to me that there are

two very definite things in Jesus' mind when he prayed that prayer. First, there was an inner experiential condition, a state of mind and of heart, a subjective attitude, which he wanted his disciples to have toward one another. This was that spiritual unity which Dr. Lipsey so well described. It was a spiritual oneness which necessarily obtained between all true believers and God and between all true believers and one another. It was that kind of unity which he must have had in mind when he prayed, "that they all may be one, even as Thou, Father, art in me, and I in Thee, that they also may be one in us." But spiritual unity of that kind cannot stop with an inner experience alone. "It will out." Like salvation itself, it must not be hidden. We who possess it are under obligations to demonstrate it, to "work it out."

And this suggests the second thing that Jesus had in mind in this prayer, namely, the purpose for which his disciples were to experience this unity. That purpose he expresses in the clause, "that they may be perfected in one, that the world may know that thou didst send me, and lovedst them as thou lovedst me." That purpose involves practical matters as related to the world-wide obligation of his followers. It calls for a plan of operation, an organization.

How are those who are one in Christ to let the world know that God loved them without some definitely outlined plan for propagating that knowledge? Jesus here was not merely expressing a pious wish for the world. He was announcing his powerful purpose for the world. His prayer for unity was inextricably tied up with his plan for the propagation of his gospel of love around the world, through which he proposed to redeem the world. We must not separate Christ and his gospel from the necessary means for making him known to the whole lost world.

Dr. Lipsey further says, "Get them to be of 'one mind according to Christ,' and you won't have to worry about union." That statement is self-evident. May I ask, What is your plan for getting them to be of "one mind according to Christ"? Have Southern Baptists no responsibility in this task? Can they effectively foster a program leading to any kind of unity among Christians by standing aloof from all other Christians? by making no effort to understand or to conciliate the differences that separate God's people from one another? Are Southern Baptists not in danger of encouraging a sort of Baptist monasticism by withdrawing themselves completely from our brethren of other faiths? Does our Baptist faith call for Baptist exclusiveness? Has Baptist fear had nothing to do with our isolation? Have Baptists nothing to teach the other denominations? nothing to learn from them? Can we believe that a great united world movement, entered into by all the major Christian denominations of the world—all except Southern Baptists and Roman Catholics—could be possible without seriously affecting the life of Southern Baptists? Should not our people be adequately and without prejudice informed as to this great world movement among Christians, its history, its objectives, its proposals? Can we honestly join Jesus in this prayer for the unity of his followers, and do nothing about it?

There are other questions regarding this matter, many of them, which we as Baptists need to consider as we seek to understand this high-priestly prayer of our Lord. We shall have to answer them not only at the bar of an awakened world Christian conscience, but at the bar of God.

Pastor Chas. F. Leek of Alabama is chairman of the committee to report to the Southern Baptist Convention next year on the Denominational Paper. Pastor D. A. McCall is the Mississippi member of the committee.

Miss Mary Anderson pays a deserved tribute in the Alabama Baptist to her aunt Mrs. Janie Lowrey Graves, who was many years a missionary in China, but now deprived of her eyesight makes her home in Mobile. The Dauphin Way W. M. S. recently gave \$100.00 to the Luther Rice Memorial in honor of Mrs. Graves.

HISTORICAL SKETCH, PURVIS METHODIST CHURCH, PURVIS, MISS.

Continued from page 3)

community and have been a factor in the development of the town.

After the railroad became an established fact and the depot was erected, other families began to move into the community and Purvis took on the proportions of a town. In a short time the families moving into town were the Evens, Carleys, Scarbrough, Crosses, Clarks, Calhouns, McCloids, Hands, etc. In 1886 Rev. Nan Guice established Purvis as a regular preaching appointment. In September of the same year Rev. B. S. Raynor, Presiding Elder of the Seashore District, was instrumental in incorporating Purvis as a part of a charge composed of Ellisville, Hattiesburg, Purvis and Poplarville. Rev. J. W. McLauren served as pastor. Members of the above mentioned families were associated in the organization of the Church at the time it was started.

Among early pastors were: J. W. Tucker, a Brother Hays, a blind man.

On the 24th day of April 1908 a cyclone struck Purvis demolishing many homes and other buildings and especially the Methodist Church. On a marble plate inside the auditorium of the present building may be seen the names of those of the congregation who were killed by the cyclone. They are: Olivia Clark, Clara Weems, Elizabeth Gertrude Bright, Sidney Dickson and James Knight. Rev. M. M. Black was pastor at this time and received slight injuries in the storm.

A movement was started at once to rebuild the church and the response was so liberal, by the congregation and friends in and around Purvis, that they were able to rebuild the church and to build a parsonage also. Since then the Purvis church has held a high rank in the charges of the Mississippi Conference.

Three of our most promising young men of the Mississippi Conference were born here, received their impressions and training for the Christian life and were called into the ministry from this church and are now serving with great promise of usefulness to the kingdom. They are: Rev. W. B. Alsworth, Presiding Elder of the Hattiesburg District; Rev. James D. Slay, pastor at Ellisville, and Rev. T. R. Holt, pastor at DeSoto.

Among the pastors still living who have served this Church are the following: M. M. Black, H. Mellard, W. M. Williams, J. D. Ellis, H. L. Norton, C. W. Wesley, C. F. Emery, W. H. Lane, V. G. Clifford, W. H. Saunders and the present pastor, G. E. Allan.

BR

Pastor Clyde Gordon reports a glorious meeting at McNeil Church, in which Rev. C. B. Hamlet III preached and led in the visiting and personal work. There were fourteen professions of faith and two additions by letter.

The editor was last week in a five days meeting with Pastor B. F. Odom at Springdale church in Attala County. One day two services were practically rained out, but the Lord gave us a gracious meeting. There were seventeen received for baptism and one by letter. Rev. H. H. Ward, a recent graduate of Mississippi College led the singing and Mrs. Bailey was at the piano. It was not called a young people's revival, but all who were received for baptism except one were between twelve and twenty-one years of age. The choir was full of young people and there was a junior choir of children. The Holy Spirit was on the people. They prayed, and all the people were deeply serious. There are many hospitable homes in the community whose fellowship we enjoyed. We spent the nights in the home of deacon and Mrs. P. L. Wood. The people all love Pastor Odom and say that he preaches the Bible. It was a special joy to help them in their work. The increase in church membership was twenty-five per cent.



NEW LAMAR COUNTY COURT HOUSE, PURVIS, MISS.

PARTIAL HISTORY OF LAMAR COUNTY By J. L. Thomas

—O—

What is now Lamar County began to function as the Second District of Marion County in 1889, the first term of Circuit Court being held on the 17th day of June, of that year, and the first case tried was that of Mississippi Lumber Company vs. Abraham Cowart. In this case verdict was rendered for plaintiff as defendant failed to appear, and a tract of land belonging to Cowart was awarded the plaintiff. The record does not reveal that any monetary consideration was involved. This term of court was held in what the minutes described as the Rouse Store House, Purvis, probably later referred to as the Pool Hotel where court was held and other county business transacted until the old wooden court house was built between 1895 and 1900, on the site now occupied by the new court house. The records reveal that Hon. S. H. Terrell was Circuit Judge, A. G. Webb, Circuit Clerk, C. G. Mayson, D. C.

The first meeting of the Board of Supervisors was held on the 30th day of June, 1890, and the following supervisors served until 1892: Wm. Hartfield, J. A. McNeice, W. A. Sylvester, J. W. Rankin and B. B. Barnes, who was made President of the Board.

Besides the supervisors, other officials who served from 1889 until 1892 were: S. H. Terrell, Circuit Judge; Jas. H. Neville, District Attorney; W. J. Cowart, Sheriff; I. O. Magee, Deputy Sheriff; A. G. Webb, Circuit Clerk; C. G. Mayson, D. C.; and Hon. S. Evans, as Chancellor. Our readers will understand that the deputies named were the officials in charge of the second district, the others, or elected officials were in charge of the affairs of the first District of Marion, at Columbia, Miss. Whether or not the Tax Assessor, County Treasurer and Superintendent of Education appointed deputies, who served the 2nd district, or whether they took care of both 1st and 2nd districts from Columbia, in these offices, the writer is unable to ascertain.

Lamar county was organized and began to function as a county on April 1st, 1904. The officers who took the oath were appointed by Governor Jas. K. Vardaman, and were: G. W. Holleman, Sheriff; C. V. Hathorn, Circuit and Chancery Clerk; Jno. Magee, Tax Assessor; T. W. Davis, Supt. of Education; Supervisors, J. W. Treen, Beat 1, President; D. C. Camp, Beat 2, W. Powell, Beat 3; J. I. Cameron, Beat 4, and P. F. Bynum, Beat 5. They served for 30 or 60 days until an election could be held. All of them were candidates for re-election, and all the county officials were re-elected except some changes were made in the supervisors. The Supervisors elected were: J. W. Treen, Beat 1, appointed President; D. C. Camp, Beat 2; D. D. Stanford, Beat 3; Jno. Whiddon, Beat 4; and Thos. Lott, Beat 5. J. R. Holcomb was elected as our representative and J. T. Carley, Treasurer. Will T. McDonald was Circuit Judge at this time and Judge N. C. Hill was Chancellor.

The County was named for that illustrious statesman, L. Q. C. Lamar, who served as United States Senator from Mississippi 1877-85. (Those who know their Mississippi History will recall that that Senator Lamar was a noted and bril-

liant jurist. He drafted the Mississippi Ordinance of secession, was Secretary of the Interior, under the Cleveland Administration, also U. S. Supreme Court Judge. Although he was born in Georgia, he moved to Mississippi at an early age and first served as Congressman.)

The court house which was destroyed by fire in 1934 was built in 1905, at a cost of \$50,000.00. A bond issue for this amount was issued and used to build and equip the building. This was a 20-year issue and has been paid off. The contractors were M. T. Lewman and Company, of Louisville, Ky. At that time sufficiently skilled mechanics were not to be had in this community so the contractors brought a number of employees with them. Mr. T. F. Thurmon, was one of the mechanics they brought, and after the building was completed Mr. Thurmon decided to remain in Purvis as a citizen, having married a Purvis girl—Miss Maggie Carraway. He is now a member of the Board of Supervisors, and president of that body.

In March 1934, the court house built in 1905 was practically destroyed by fire. The Board of Supervisors contracted the rebuilding of the court house and in April 1935, the present modern and well equipped building was dedicated. The present members of the Board of Supervisors are: T. F. Thurmon, President, Beat 1; Roy Ledbetter, Beat 2; W. W. Dearman, Beat 3; W. A. Cole, Beat 4, and J. R. Saucier, Beat 5.

BR

SOUTHERN BAPTIST HISTORICAL SOCIETY

Many of our readers will recall that at the time of the Richmond Convention the Southern Baptist Historical Society was organized under the auspices of the Convention committee on the Preservation of Baptist History. A meeting of this society has been called by its executive committee at Ridgecrest, August 4th, 2:30 p. m. All present and prospective members are cordially urged to attend. Constitution and by-laws will be adopted, terms of membership and general plans will be settled.

Meantime all who desire membership but will find it impossible to attend are asked to write to either of the undersigned at Ridgecrest. The annual membership fee will not exceed \$2.00, including a subscription to The Chronicle, historical quarterly published by the American Baptist Historical Society.

W. O. Carver, President.

H. I. Hester, Sec.-Treasurer.

BR

A recent issue of the Baptist Standard reported 1,184 additions to the Baptist churches in Texas. Their evangelistic campaign is bearing fruit.

We are not afraid of the results of a referendum vote in Mississippi on the liquor question. The people of Mississippi have shown by a three to one vote how they stand on that question, and they will do the same thing any time they are called upon. What we need to guard is some trick by a member of the legislature which will get a "nigger in the woodpile" bill by unsuspecting people which may look innocent on the surface, but open the way for more liquor. There is generally some hired man of the liquor dealers who is watchful of any opportunity under the guise of revenue needs to get the people to sell out to the whiskey people.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

WHITE CROSS WORK

It has been the custom of our Woman's Missionary Union for several years to make a White Cross offering for some hospital at home or abroad. Because of war conditions on our foreign fields we did not make our regular offering for them last year. This year it is time for our Baptist Hospital, Jackson, Miss., to receive our attention.

Last December our Executive Committee voted to make August 29th White Cross day for our Baptist Hospital. We are sending a letter to each society giving a list of things needed. All during the month of August we can be gathering these articles for Hospital day.

By these offerings we have helped hospitals at home and abroad to take care of many a sick person who was unable to pay a hospital bill. "In as much as ye have done it to the least of these, ye have done it unto me."

About the first of August we are distributing a booklet in the interest of our country churches. We have named it "Our Fields and Fruits." The study of it will reveal to you the fine opportunities we have in our country churches. The membership of these churches is composed of our finest and best people. Read the book and be convinced. Extra copies can be had for 10¢ each.

P. O. Box 1581, Shanghai, China,
June 9, 1938

Dear friends:

This is just to let you know that we are trying to stand by and carry on in the best way we can in these trying times. It is always hard for a missionary to be content away from his or her station and all the more so in such times as this. We have been in Shanghai since last September. Some may think it not worthwhile for so many missionaries to be concentrated here but such do not know of the many needs and opportunities for service in this vast city with its millions of needy people. We can also keep in touch with our own stations and in some measure fill our obligations to our co-workers and church members. We have been doing some teaching and some evangelistic work. Mr. Jackson has given time to office work, first in our treasurer's office and later in the Red Cross office for the distribution of clothing. I have been able to give some much needed time to language study. The children have all done well in the American school. It is good to be here with them.

We were at Mokanshan summer resort when the war broke out. Mr. Jackson made two brief trips back to Wusih. Mr. and Mrs. Hamlett were in Wusih but came up to Mokanshan at the request of the American consul and all of us came together to Shanghai. Mr. Jackson planned to return to Wusih but was hindered by a severe car-buncle. The day he had set to go was one of the worst days of bombing along the way and he would have just been in time for the first bombing in Wusih. Mr. Hamlett went to Wusih and spent about three weeks. While he was there he got the pastor and his family to go to a country place, Sing Toh Jao. There are several church members there and as a number of Christians from Wusih took refuge there Mr. Kao was able to carry on church services and Mrs. Kao led the women in W. M. S. When conditions became such that they had to, the services were suspended until recently. Now our Wusih church is meeting in two groups. One meets in a rented place inside the city of Wusih, the other meets in our home here in Shanghai. Some of the men workers plan to return to Wusih soon and Mr.

Jackson has some hope of being allowed to go. We are not sure it is wise for women to go yet. I will probably not be able to go until fall when it may be that I can leave the children to board in the American school.

Mr. and Mrs. Kao and others had some very difficult experiences as they fled to the interior. They went as far as Hankow. They testify to the Lord's care and guidance and are happy to be back here safely. They have not failed wherever they have been to be busy about the Master's business. They find opportunities for work here and also enjoy the fellowship of other Christian leaders. Some of the workers and church members stayed on the Wusih Compound until sometime after Japanese occupation. We are glad now that all have found safer places. The older ones went into the city to carry on the work there. The younger ones are using this time to study in Bible schools here so as to be better prepared for future work.

We were able to hold the meeting of the Wusih district association here. While all the churches could not be represented we had some news from all but one. We transacted such business as was needed and hope each church will somehow be able to go forward in spite of many hindrances. We had about thirty of our Wusih friends in our home one afternoon at a farewell meeting for the Hamletts. They are taking their furlough at this time hoping for a better opportunity to carry on their work when they return next year. They have found much to do while in Shanghai and are missed by many. We hope it will be possible to repair the gospel boat for their use when they return.

We were indeed grateful to our Heavenly Father for the meetings of the Soo Sung Sih W. M. U. and the Kiangsu Baptist Convention. It was an inspiration to hear reports of work done under difficulties, and testimonies of the Lord's care and presence, as well as plans for future work. Had we planned an extensive campaign, with many workers, and much expense, we could hardly have covered the territory over which the Gospel has been carried because the Chinese Christians have been faithful in carrying the Gospel as they have been compelled to flee from home for safety. Acts 8:4. The work done in refugee camps here in Shanghai will, we feel sure, cause the Gospel to be carried to many places far and near.

The keynote of our annual meeting was "Pressing On"—Phil. 3: 14. It was a fine time of fellowship and renewal of courage and faith to attempt to press on, even though plans for the work in various stations have had to be changed or have been disrupted by the war. We are looking forward to what we hope to do when peace comes. In the meantime we are busy with such work as comes to our hands. We rejoice in being in China at this time.

When the time comes to go back to regular work in Wusih we feel the need for a working center inside the city is going to be needed as never before. Pray with us that the Lord will provide this need and enable us to claim a large number in this strategic city for Christ. Pray with us also for the right outcome of this struggle and that Chinese Christians may be strengthened as China passes through this crisis. Please write us often. Letters are always welcome.

Mina Garrett (Mrs. J. E.) Jackson.

BAPTIST AUXILIARIES HAVE SUCCESSFUL WEEK

All auxiliaries of the Baptist W. M. U. carried

out the planned programs arranged for Focus Week in a most successful way last week. Much credit for the success is due the leaders who planned and directed the work. The average attendance was splendid with the Sunbeams winning the contest in attendance. This happy group will be given a picnic by the leaders. Their average attendance was 25.

The climax was reached Friday night when the W. M. U. entertained with a mother and daughter banquet. The banquet hall was beautifully decorated. Tables were arranged for each organization, each beautifully decorated in their colors. The Sunbeam table was covered with a yellow cloth and centered with yellow and white flowers. The Junior G. A. table had a green cover with white flowers as a centerpiece. The Intermediate G. A. table and Y. W. A. table each featured the green and white covers of their organization. A long table down the center was arranged for the mothers. The W. M. U. Golden Jubilee color motif, gold and white was used in decorating this table. Low bowls of golden nasturtiums were arranged down the length of the table. Attractive place cards added to the beauty of the tables. A delicious menu was served in two courses to 103 guests.

Mrs. Varda Smith, young people's leader, presided. Talks by Mrs. Lee Merritt, W. M. U. president, Mr. J. P. Kirkland, pastor, and Ralph Winders, were enjoyed and each organization sang their rally song.

These organizations are doing fine work in the Baptist church. Leaders of tomorrow, they will know and love the work of the great Woman's Missionary Union of the Baptist church.

A PREACHER FOR FIFTY YEARS

By Walter M. Gilmore, Nashville, Tenn.

Fifty fruitful years in the Gospel ministry is unusual enough to be news, big news, good news. Our mutual friend, Dr. Hight C. Moore, Nashville, Tenn., editorial secretary of the Sunday School Board for the past twenty-one years, has just reached that happy distinction and celebrated the event in a most unique manner.

From near and far hundreds of friends gathered at the old home church of Dr. Moore at Globe, North Carolina, under the shadow of Grandfather Mountain, the second Sunday in July, 1938, to hear one of the most distinguished sons of that section repeat his first sermon, which he preached just fifty years ago, the second Sunday in July, 1888, in the same place. The same text, "And they took knowledge of them, that they had been with Jesus," Acts 4:13, and the same outline were used. The sermon was preached in the same time, nineteen minutes.

Of course Dr. Moore was a mere lad, seventeen years old, just back from his first session at Wake Forest College, when he first preached this sermon, which he adopted as the keynote or guiding principle of his own life through the years. Perhaps no one among us has enjoyed closer and sweeter daily fellowship with the Master than he. And that accounts for his un-failing Christian spirit and the tremendous amount of unselfish service he has rendered so cheerfully and so effectively.

Evidently the sermon made a good impression when it was first delivered. While friends and relatives were offering their congratulations to the young preacher, the old grandfather, who had remained perfectly quiet, when asked what he thought of the sermon, made the laconic reply, "Don't puff him!" Hence we desist from further comment.

The Baptist Record

Published every Thursday by the
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Board

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All other notices will cost one cent a word, which must accompany the notice.

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East Mississippi Department

By R. L. BRELAND

Coldwater, Neshoba

Sunday, July 10th, the revival meeting began at Coldwater Baptist Church, Neshoba County. Rev. John R. Breland, pastor of First Baptist Church of Jackson, La., did the preaching. Reports from the meeting are that "we had a real and helpful revival and the preaching was splendid."

There were twelve additions to the church during the meeting, eight of whom were by baptism. Prof. and Mrs. Olen Nicholson were among those who united with the church.

Besides his evangelistic work the visiting minister taught a class in one of the Sunday school study course books, thus helping the cause further. Brother B. E. Turner is the wide-awake Sunday school superintendent.

The membership of the church cooperated in a fine way. This week a Vacation Bible school is in progress. This is a progressive little church.

At Home

"Be it ever so humble, there is no place like home," sang one of our poets. Eighty-two days in a hospital makes home like Eden, sweet and refreshing. July 15th I was carried to my home at Coffeeville. Everything and the people seemed so pretty back home. Hope to be well and out again before long. The Lord is good!

Speaking of home leads us to think of that other home, "My Father's House," that rest that remaineth for the people of God. A few more days and we will go to that heavenly home. What a comforting thought!

The Breland family reunion was held at the old home in Neshoba County on Friday, July 15th. A good day is reported.

Rev. O. P. Breland writes: "We have just completed the meeting at Decatur. I feel we had a real good

meeting. There were nine additions to the church." Rev. J. E. McGraw is pastor of the good church at Decatur, Clarke-Venable Memorial Baptist Church.

A card from Pastor P. H. Ellard says: "We are having a real team for our meeting at Oakland in Rev. E. D. Estes, evangelist, and brother Robert L. Cooper, singer. Had two to come by letter last evening." The meeting at Oakland closed last Saturday. Rev. C. H. Ellard is in a meeting at Pittsboro, Calhoun County, this week.

Rev. C. H. Ellard, Evangelist E. D. Estes and Singer R. L. Cooper ran over from Oakland last week and visited the writer and cheered his heart with a good song and a feeling prayer. They reported the meeting growing in interest.

The writer appreciated a good letter from the Coldwater W. M. S., Neshoba County, written by Mrs. Eunice Barrett, the secretary. She said: "I am writing you at the request of our W. M. U. . . . we are having a good meeting but greatly miss our pastor." Without the loyal women what a dreary world this would be.

A letter from Mrs. Edna Tullos Gresham of Jackson says: "Next September 28th, my father will be 80 years old. We children purpose to meet with him and celebrate. He is in good health for his age but practically blind." Mrs. Gresham's father is Rev. J. A. Tullos of Attala County. He has been a Baptist preacher for more than a third of a century.

Pastor L. J. Crumby reports a good meeting at Paris, Lafayette County, recently. Twenty additions to the church. The pastor did the preaching. Last week he did the preaching at Camp Grounds church, near Water Valley. Services were held in the new building which is nearing completion.

The death of Rev. J. M. Phillips at Shubuta recently removed another veteran of the cross. He was 85 years old and had been a faithful preacher for a half century or more. He will be missed. He will live on in the lives of those he touched.

A card from Mrs. Storie, wife of Pastor W. R. Storie of Sardis, Miss., tells us: "Mr. Storie came home Sunday (17th) after 22 days in the Baptist Hospital, Memphis. He has been extremely nervous and went there for rest and an operation. After a few more days in bed we are hoping he'll be able to be up and about again." We are praying that this good preacher may soon be well.

Yalobusha County lost one of its finest Christian women July 21st in the death of Mrs. Lula Hodges, wife of Deacon W. C. Hodges of Clear Springs Baptist Church. She was 52 years old, loved by all who knew her. She leaves her faithful husband, three sons and one daughter to mourn her going. Her body was buried in Clear Springs Cemetery, after services by her pastor, Rev. S. H. Shepherd.

—BR—

MISS. WOMAN'S COLLEGE

—O—

Members of the staff and all friends of Mississippi Woman's College are feeling unusually encour-

aged because of the prospects for next session, according to Dr. W. E. Holcomb, president of the college. President Holcomb advises that boarding reservations for next session already exceed the total number of boarding students registered last year. Inquiries are being received daily and from a wider territory than ever before, reservations to date being from seven different states and representing approximately half of the entire counties in Mississippi.

Interest and enthusiasm have been promoted by the splendid attendance at the Baptist State Assembly on the campus of the college during the week of July 3-8 and at the Young People's Conference of the Christian denomination the week of July 11-17.

President Holcomb particularly emphasizes the good effect from the following announcements he has been in a position to make: First—The largest percentage of old students in the history of the college has already registered for next year. Second—Plans for an outstanding orchestra are well under way with several accomplished students already registered for this particular service. Third—The department of Secretarial Science is being featured effectively with emphasis upon the coming of Dr. W. E. Fairman as head of the department.

—BR—

SUBSCRIBE FOR THE BAPTIST RECORD.

MISS FLORENCE CLARK

—O—

Jesus said unto his disciples, "Let not your hearts be troubled," at His going away. His work on earth was finished. He was going to prepare a place for all who love and obey Him and send the comforter to be with us.

Florence's work was finished and the loving Father called her home. For a number of years she taught in the public schools, directing and influencing the lives of the young people in paths of usefulness and righteousness.

She truly loved the Master and His cause. Her daily habit was reading God's word. She did not neglect to speak to the many who passed through her home about the Lord, urging them to attend church. She was a faithful member of the church, a regular attendant of its services, and a willing worker in the church. Surely, "She hath done what she could."

To her loved ones and friends she leaves the heritage of a beautiful life of gentleness, patience, and service. Her devoted sisters and brothers sadly miss her, yet the Comforter is ever ready to strengthen and help them. May they look through their tears to a land that is fairer than this. Rev. 22:5. Mal. 3:16, 17. Phil. 4:19.

Mrs. Emma Laird.

FORD

NEW CARS

TRUCKS

Beauty Performance Safety Economy
Used Cars — All Makes

Shell Gas & Oil—Goodyear Tires & Tubes

LADNER MOTOR SALES
PURVIS, MISS.

Semi-Annual Statement of

LAMAR COUNTY BANK

PURVIS, MISSISSIPPI

(Sumrall Branch Office, Sumrall, Mississippi)
At close of business JUNE 30th, 1938

RESOURCES:

Cash and Due from banks.....	\$ 68,888.12
U. S. Bonds and its agencies.....	68,596.88
State, County, Municipal and Listed Bonds.....	58,884.50
Loan, Warrants, (County and Municipal).....	4,442.81
TOTAL QUICK ASSETS.....	\$200,812.31
Loans and discounts.....	172,634.37
Real estate owned.....	2,536.00
Banking houses, Furniture and Fixtures.....	7,000.00
Other resources.....	592.05
TOTAL RESOURCES.....	\$383,574.73

LIABILITIES:

Capital stock.....	\$ 34,500.00
Surplus.....	10,000.00
Undivided profits.....	878.96
Reserves.....	5,736.35
Dividends.....	500.00
DEPOSITS.....	331,959.42
TOTAL LIABILITIES.....	\$383,574.73

SERVING LAMAR COUNTY SINCE 1904

This Bank is a Member of F.D.I.C.

Sunday School Lesson

Prepared by
By Hight C. Moore

Lesson for July 31

Judges 14:5, 6; 15:11-14; 16:15-21
Notes Analytical and Expository

1. The Killing of a Young Lion showed the strength of Samson by muscular test. He was on his way from his home in Zorah to Timnah, farther down the valley of Sorek, the home of the Philistine girl whom he desired as his wife. His father and mother at his request for their aid in arranging the nuptials were making the journey with him though not with him at the moment they approached the city environs. Crouching in the thick vineyards there was a young lion in full strength who in fierce rage leaped out to attack Samson who was totally unarmed. But "the Spirit of Jehovah came mightily upon him" and he tore the great beast into pieces as if a young kid had fallen in his hands. It was a display of superhuman strength like that of David (1 Sam. 17:34-36) and of Benaiah (2 Sam. 23:20), surpassing Hercules who slew the Nemean lion.

2. The Smiting of a Thousand Philistines showed the strength of Samson by military test. Not a judge in the sense of ruling the Tribes, of building a nation, or leading an army, Samson was used of God to show that the enemies of God's people could be discomfited by a solitary hero working single-handed. Though actuated by personal motive, and seeking revenge for private insult he set afire great areas of Philistine crops by paired jackals with torches tied on their tails. Of course the Philistines in turn sought revenge. They burnt his bride and her family and came up to Judah and demanded Samson. The champion was bound by strong ropes for delivery to them. But when they saw Samson and thought him utterly friendless and helpless they shouted their glee at his capture. But again "the Spirit of Jehovah came mightily upon him" and he rid himself of ropes and bands as if they were tiny threads touched with flame. Then he found a fresh jawbone of an ass and with it he smote a thousand men.

3. The Downfall Before Delilah showed the weakness of Samson by moral test. When he went to her home in the valley of Sorek he entered the house of doom. The Philistines offered her 1,100 pieces of silver (about \$750) to betray him into their hands. She became their tool and plied her every art to carrying out the contract. On his part, he dallied with temptation, not only replying to her query but doing so falsely time and again. But the failure of the green withes, and new ropes, and woven locks only made Delilah more frantic and fiendish in her purpose. Daily she so urged and pressed him that his soul was vexed almost to death. At last he told her all his heart: The Nazarite vow which had been upon him from

before his birth required that no razor should ever come upon his head; and he said if his head were shaven his strength would go from him. The enchantress saw that her goal was in sight. So while he slept upon her knees she cut off his mighty locks and then dared him to face his foes! Alas, "he knew not that Jehovah was departed from him." Quickly came his foes and put out his eyes, perhaps scooping out his eyeballs, and carried him to Gaza where they bound him with fetters of brass and harnessed him to the prison mill as if he were a beast. There he remained until taken out for a brief moment of dying glory.

The Lesson of the Lesson Seek Strength to Serve

(1) The Source of Strength. The Lord is our strength. He is Almighty. He is also merciful. What strength we have he must share with us.

(2) The Secret of Strength. When the Spirit of the Lord came upon Samson he shone and he succeeded. Without that endowment who can win?

(3) The Service of Strength. Strength for defense was needed when the young lion roared out upon Samson. Strength for deliverance was needed when the Philistines were about to capture the champion. Strength for resistance was needed in the house of Delilah.

(4) The Courage of Strength. Of what use is great strength unless one has the courage and wisdom to apply it at the point and moment of need? Samson was a brave man.

(5) The Compromise of Strength. Samson knew he was strong and he knew why. He should not have dallied one moment with temptation. But he did, and the compromise was costly.

(6) The Collapse of Strength. See the mighty Samson as a sightless slave of a Philistine prison! Was there ever a deeper plunge of physical prowess from height to depth?

(7) The Cultivation of Strength. Even in the prison there is incentive to piety. The strands of moral strength may develop as fast as the growing locks of a Nazarite's hair.

(8) The Consecration of Strength. Was strength at the prison mill in total eclipse? Still, it may be of some service even there. And God may have other use for it.

(9) The Confidence of Strength. Why was Samson remembered as a man of faith? Because, after all, that was his outstanding trait. He lived in a dark and cloudy day. But he believed in God and his faith more than his feats lifted him above the level of his time.

(10) The Prayer for Strength. Before the curtain fell upon his career Samson offered his one prayer for strength. Tinged with the vengeful spirit of the time and leveled at the foes of God's people, it must have looked upward for a flash of divine justice and yearned onward for divine glory.

It happened at a summer camp. One small boy asked another: "Is this the first night you ever slept in a tent?"

"I don't know—yet," was the uncertain reply.

BAPTIST W. M. U. HOLDS ANNUAL SESSION

The annual Mission Study Class of the Baptist Woman's Missionary Union of the Riverside Association was held at Simmons' Club house on Moon Lake, Thursday, July 14th. There was a splendid attendance, some 105 attending. The meeting was under the direction of Mrs. E. N. Offenhiser, superintendent.

The meeting opened with a song "Send the Light." Then Mrs. Ned Wright of Charleston, the State W. M. U. president, gave the devotional. She chose as her subject, "Wisdom," taking the first chapter of Second Chronicles as one basic, teaching and linking with wisdom the inseparable quality "knowledge" from Second Timothy 2:15. At the conclusion of this, Mrs. Margaret O'Bannon led in prayer. She is the local W. M. U. president of Clarksdale.

The main feature of the day was the teaching of the book, "Follow in His Train," written by Mrs. J. W. Cox. This book depicts or gives missions from its beginning in 1637 and carries the story of the rapid progress and growth up to the present and looks into the tomorrow to the missionary training of our young people. This book was ably presented by the Rev. George Gay of Marks. As a resume of the day's work he urged that we remember three facts: first, there is so much history behind the W. M. U. work you can't afford to take it lightly; second, there is a present responsibility. Whatever happens in your church and your community becomes a local responsibility; third, looking

to tomorrow we must plant enough good seed in fertile ground that we may reap an abundant harvest.

After a delightful social hour in which all the members eagerly partook of the varied assortments of the basket lunches, the afternoon session was under way. It began with a most fitting devotional by Mrs. J. A. Anderson, Belzoni, the district president. She made a direct challenge to all the missionary societies present to face all phases of the work and muster new responsibilities with Christian courage.

Mrs. W. A. Bell of Ruleville, district Mission Study chairman, led in special prayer and was followed by Mrs. Edwards of Lula in a solo, "It Pays to Serve Jesus."

The book was finished in the afternoon and all felt that the day had been one of rich inspiration and kindly information.

It might be added that Moon Lake is a fine place to have this annual feature. All felt indebted to the kind hospitality of Mrs. Simmons for club house. Also real credit goes to Mrs. Offenhiser for the arrangement of this splendid program in detail.

—BR—

"I had rather a bad fall last night; remained unconscious for nearly eight hours."

"Good gracious! And walking around as usual today?"

"Yes, it didn't injure me in the least. The fact is, I rather enjoyed it."

"Wonderful! How did you fall?"

"Asleep."—Ex.

—BR—

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Bible Learner
Ella Crews, t
Truth Seeker
Foster, teacher
Race Runner
E. S. Cole, tea
Church Goer
Cloris Putnam
Busy Bees,
Gala Walton, t
Doers of the
L. Smith, teach
Bible Learner
Weeks, teacher
Knights of t
J. B. Reynolds
Loyal Junior
Burris, teacher
King's Sold
C. Holland, t
His Follower
G. Polk, t
Intermediate:
Golden Rule
Biloxi, Fir
Wheeler, teach
Always Re
field.
Rainbow G
Gladys Meado
Serving Oth
er.

Dependables
Mae Keith
S. O. L., Su
King's Mess
Golden Rule
Lena Cause
Radiant, Vi
True Blue
J. O. Y., J
Buddies, Ja
L. O. V. E
Marguerite
Jackson, F
teacher.

Four class
whose names
Young People
Glad Girl
Marion Perry
Young Me
John P. Koch

Adult:
Home Mal
C. Beasley,
Fidelis, Br
ries, teacher
Brotherhood
Cole, teacher
Golden Ci
J. M. Lofton
Amica, P
Chandler, te
Faithful
Mrs. D. D.
Home Mal
mie Hamill,

Cradle R
C. H. Ferri
Primary—
K. Walton,
Junior—P

Sunday School Dept.

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS RUBY TAYLOR, ELEMENTARY SECY.

Our Standards

We take genuine pleasure in giving below the classes, departments, and schools that have reached the standard to date in 1938. They are as follows:

Classes

Junior:
Bible Learners, Philadelphia, Miss Eliza Crews, teacher.
Truth Seekers, Philadelphia, J. P. Foster, teacher.
Race Runners, Philadelphia, Mrs. E. S. Cole, teacher.
Church Goers, Philadelphia, Mrs. Elvris Putnam, teacher.
Busy Bees, Philadelphia, Miss Julia Walton, teacher.
Doers of the Word, Utica, Mrs. T. L. Smith, teacher.
Bible Learners, Utica, Mrs. L. A. Weeks, teacher.
Knights of the King, Clinton, Mrs. J. B. Reynolds, teacher.
Loyal Juniors, Clinton, Mrs. Joe Burris, teacher.
King's Soldiers, Clinton, Mrs. J. C. Holland, teacher.
His Followers, Clinton, Miss Eleanor G. Polk, teacher.

Intermediate:

Golden Rule, Biloxi, First.
Biloxi, First, Miss Eleanor C. Wheeler, teacher.
Always Ready, Morton, Springfield.
Rainbow Girls, Quitman, Miss Gladys Meadows, teacher.
Serving Others Loyal, Sunflower.

Dependables, Hollandale, Miss Alie Mae Keith, teacher.
S. O. L., Sunflower.
King's Messenger, Vicksburg, 1st.
Golden Rule, Vicksburg, First.
Lena Causey, Vicksburg, First.
Radiant, Vicksburg, First.
True Blue Girls, Jackson, First.
J. O. Y., Jackson, First.
Buddies, Jackson, First.
L. O. V. E., Jackson, First, Miss Marguerite Briscoe, teacher.
Jackson, First, Mrs. W. F. Bond, teacher.

Four classes from Philadelphia whose names we do not have.

Young People:

Glad Girls, Philadelphia, Mrs. Marion Perry, teacher.
Young Men's, Vicksburg, First, John P. Koch, teacher.

Adult:

Home Makers, Houston, Mrs. J. C. Beasley, teacher.
Fidelis, Brooksville, J. N. McMorries, teacher (recently deceased).
Brotherhood, Philadelphia, E. S. Cole, teacher.
Golden Circle, Philadelphia, Mrs. J. M. Lofton, teacher.
Amica, Philadelphia, Mrs. T. A. Chandler, teacher.
Faithful Workers, Philadelphia, Mrs. D. D. Hopkins, teacher.
Home Makers, Sturgis, Mrs. Tommie Hamill, teacher.

Departments

Cradle Roll—Laurel, First, Mrs. C. H. Ferrill, superintendent.
Primary—Philadelphia, Mrs. T. R. Walton, superintendent.
Junior—Philadelphia, Miss Caro-

lyn Madison, superintendent.

Junior—Utica, Mrs. Owen Williams, superintendent.

Intermediate—Philadelphia, Mrs. Mason Prince, superintendent.

Adult—Philadelphia, Mrs. D. A. McCall, superintendent (only standard Adult department in the South)

Sunday Schools:

Ackerman, H. L. Rhodes, supt.
Morton, V. P. Winstead, supt.
Utica, M. H. Herring, supt.
Pine Grove (Pearl River County), G. W. Hall, supt.
Knox, Nelson Mitchell, supt.
Springfield (Scott County), M. R. Purvis, supt.
Mt. Pisgah (Choctaw County), J. N. Morgan, supt.
Philadelphia, W. W. Jones, supt.
Lyon, A. B. Adams, supt.
Griffith Memorial, Jackson, G. L. Beard, supt.

Sunflower, John Taylor, supt.
Foxworth, F. L. Poland, supt.
Itta Bena, W. D. Halsell, supt.
Magee, J. H. Mangum, supt.
Leland, Roy Kuykendall, supt.
Coldwater (Neshoba County), B. E. Turner, supt.

Mathiston, J. M. Harvey, supt.
Florence, Tom Doty, supt.
Drew, W. F. Taylor, supt.

West Laurel, Horace Hendrick, superintendent.

A TRIBUTE TO OUR WOMEN MISSIONARIES

The following beautiful tribute to our women missionaries in China was recently paid by Madame Chiang Kai-shek, the brilliant wife of China's supreme generalissimo.—Editor.

As the first anniversary of the invasion of China by the forces of Japan draws near I wish to express, on behalf of the women of China, our abiding appreciation of the heroic aid which has been rendered our people by those women of America and Europe who have cast their lot with us in our struggle to preserve our country.

The first year of this undeclared war has stirred our national resistance, in helping wounded soldiers and civilians, and in caring for millions of homeless and often panic-stricken refugees.

But no picture of the part played by women in this war would be complete were I to omit reference to the heroic stand taken by many of our foreign women friends.

The women of the United States and other countries resident in China could justifiably have relinquished their posts and transferred their activities to places remote from the war zones. They did not do this. Instead they preferred to stay with us in the midst of calamity. There has been no end to their bravery.

Despite repeated requests from their governments that they leave the scenes of turmoil, despite threats from the invaders, despite the danger of epidemics among refugees crowding into their compounds (walled enclosures), despite menacing demands day and night for girls and women by Japanese soldiers, despite pointed bayonets in the hands of the lustful Nipponese, these foreign women have stood guard at the gates of their refuges

with no other weapon than moral determination to protect those who have placed their lives in their care.

Shut off from practically all contacts with the outside world, these foreign women have shared not only the anxieties and dangers of their charges but also, of course, what food they had available.

In addition, these foreign women have found time to soothe our harassed people by teaching the simple handicraft.

It is said that women of all the world are akin, but this truth never had been demonstrated more clearly than during the past twelve months which have been a period of agony for the women of China who now, more than ever before, appreciate the bonds which bind them to the women of every other country.

We shall never forget the self-sacrificing ministrations of these foreigners who refused to leave us in our hour of need. To these women, and millions of women in the United States and other foreign lands who have made their work possible, I take this opportunity to express the undying gratitude of the women of China.—Courtesy of The United Press.

PURVIS WOMAN'S CLUB

In 1928, the Purvis Woman's Club was organized and federated. Mrs. O. E. Stanfield was elected as its first President. Much progress has been made during these ten years. A true interest and civic pride has been manifested. Some of the club's civic improvements are: sponsoring a Town Park, with swimming pool for children; planting of flowers and shrubbery, etc. The Club has done quite a bit of welfare work, such as holding clinics for crippled children. It has adopted one club-footed child and had its trouble corrected. Now this child is well and happy. The Club has furnished school books for children whose parents were not able to buy them. It has also sponsored a school lunch room.

This Club is one of the few in the State that has its own club house. This year the Club is emphasizing the study of Literature, Fine Arts and Gardens. A flower show is held each year. This year

an exhibit of Handwork, Crafts and Art is being added.

Mrs. C. E. Purvis is the present President; Mrs. R. I. Martin, Secretary; Mrs. L. L. Polk, Treasurer; Mrs. R. W. Worster, Historian; Mrs. B. M. Stone, Parliamentarian; and Mrs. D. A. Hogan, Reporter.

PURVIS HOME AND GARDEN CLUB

The Home and Garden Club of Purvis was organized in 1934, and in 1937 became a member of The State Federation of Women's Clubs.

The purpose of this club has been to promote interest in home, garden, and civic improvements.

With the assistance of our Mayor and City Officials, the Club conducts a "Clean-up" campaign twice each year, thereby striving to make our town a cleaner, more sanitary place in which to live.

While beautification of our own homes and gardens is a major purpose with this club, we are also interested in questions of health and education, and the general welfare of our community at large.

This year it was the privilege of the Club to buy a pair of specially built shoes for a crippled child enabling her to run and walk in almost her normal way.

Twice each month a "Sun-Shine" box is sent to some of our older women who are not able, due to ill health, to get out of their homes very much. This little token reminds them that they are not forgotten, and is intended to brighten up a few of their lonely hours.

It is the earnest desire of The Home and Garden Club to aid in every way possible in making our little city a more beautiful and pleasant place in which to live.

Woman (telephoning): "I'm asking for more electricity over here, do you understand?"

Answering voice: "Certainly, ma'am, more power to you."

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The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Send all communications to Mrs. Frances L. Steele, Clinton, Miss.)

My dear children:

Because we have an interesting little story about Daily Vacation Bible school, I am going to make my letter to you short.

I do want to use space enough though to thank the writers of our three letters. Mary Sue Barron has organized a new Jeannie Lipsey Club and written quite a nice letter besides. We are so glad she was interested enough to do this. Two cousins, Beth and Charles White, have sent in the answers to the puzzle that I warned you might be hard, and included an offering toward the memorial. From what they have to say about riding and swimming and picnic lunches, I think they must be having a wonderful time. Wahweece and Jacqueline Warren are visiting their grandmother but they didn't forget our circle nor their contribution. We are grateful to all these.

I want to remind you, too, that school will be starting in just about a month at the Baptist Bible Institute and we will want to have enough to pay what is necessary for our young lady to enter. We do not have that amount now, in fact, we have just about half enough, so I am hoping to hear from you saying "I am sending my offering for our B. B. I. student." Won't you? Right away?

With love,
Mrs. Frances Steele.

BIBLE STUDY

Proverbs 4:7: Wisdom is the principal thing, therefore get wisdom: and with all thy getting, get understanding.

Solomon was made king of Israel after the death of his father, David. He feared God and tried to do those things which were right. One night God appeared to him in a dream and offered him anything that he wished to have.

God said to him "Ask what I shall give you."

And Solomon answered "Lord, I do not know how to rule this great nation any better than a little child. The kingdom is large and the people are many. I pray you, give me understanding and wisdom that I may know what is right to do and what is wrong."

The Lord was pleased that Solomon had not asked for long life or riches or the life of his enemies but had asked for wisdom to rule the nation.

He promised "Because you have not asked for riches or honor for yourself or victory over your enemies, but have asked for wisdom, I have given you a wise and understanding heart, so that there has been no one like you nor shall there be any after you; and I am also giving you that for which you did not ask, both riches and honor, and if you keep my commandment, I shall give you long life also."

God keeps his promises to Solomon and he is known now as the wisest man who ever lived.

Crystal Springs, Miss.,
231 Lee Avenue,
July 15, 1938.

Dear Mrs. Steele,

This is a mighty late time in July to do it but I am sending \$1.45 I collected for a Jeannie Lipsey Club I have organized. I will not be able to hold it up any longer because school starts August the fifth.

There has been a D. V. B. S. here for two weeks. It ended the eighth of July. The hours were from 8:00 to 11:00. The girls did handwork from 10:30 to 11:00 while the boys played ball under a coach's care. During the time I made a hot

dish holder and a luncheon cloth to match.

I am giving you a list of the members of my Jeannie Lipsey Club.
John A. Barron\$.15
Mrs. J. N. Barron25
Caroline Corley10
Gene Gates10
Mrs. McGraw05
Wade McGraw05
Mr. Rex Porter25
Miss Vivian Barron20
Marilyn Ruth Burney10
Mrs. Frank Porter10
Mary Sue Barron10

With love,

Mary Sue Barron.

Mary Sue, I am delighted over your Jeannie Lipsey Club! It was fine of you to get to work and organize it. Because I know it took work. But you are not going to let it die, are you? After school begins, perhaps you can get some of the friends you see at school to be members. Try extra hard, won't you, even if school does take a lot of time, to keep it going.—F.L.S.

Picayune, Miss.,

We saw the puzzles of hidden Bible names and we want to see if we can answer them.

1. Rachel, 2. Sampson, 3. Adam, 4. Esau, 5. James, 6. Peter, 7. Eve, 8. Mary, 9. Shem, 10. Lot.

I (Beth) am visiting my grandparents and cousin Charles. I live in Vicksburg. We are having lots of fun, going in swimming every day nearly, riding Prince, feeding the pigs, and playing with the calves. We also have picnic lunches down by the little stream near the house every day nearly.

I (Charles) help do the chores since papa is visiting in Lucedale. We had a big reunion on the fourth of July also a birthday celebration for pa Ford who was ninety-one. All our family of twenty-eight were here and several others: two of these were our step aunts, uncle G. O. Parker's sisters.

We are sending five cents each to the Julia T. Lipsey memorial. Mama gave it to us for helping her.

We start to the Daily Vacation Bible school tomorrow.

Your friends,

Beth and Charles White

I am so pleased because you sent the answers to our puzzle. You did fine—check up though and see if number four should not have been Amos instead of Esau. I hope you send in your answers again. Thank you, too, for contributing the money you earned.—F.L.S.

Edwards, Miss.,
July 18, 1938.

Dear Mrs. Steele,

We intended giving you our little offering before we left, but were so busy at Bible school. This is for the memorial.

We are visiting our grandmother and daddy and playing. I (Wahweece) will be six years old on the seventh of next month and going to school soon. Jacqueline wants to go, too.

Wahweece and Jacqueline

Warren.
Girls do grow up so fast! Wahweece will be soon going to school and Jacqueline not far behind her! I hope you enjoy your visit; but be coming home soon.—F.L.S.

ANSWERS TO LAST WEEK'S PUZZLE

1. ESAU
2. SAUL
3. ABIGAIL
4. HAMAN
5. ELI
6. AHAB
7. NABOTH
8. MORDECAI
9. ELIJAH
10. GOLIATH

KATHLEEN'S QUESTION

By Etta W. Schlichter

Kathleen had gone to school two whole years. Now on the last day she was carrying her books and tablet and pencils home.

On the way she met Miss Brown. "Well, Kathleen," said Miss Brown, "are you glad it's vacation?"

"Not very," said Kathleen. "I like to go to school. Next year I'll be in the third grade," she added proudly.

"If you like school," said Miss Brown, "shouldn't you like to come to our Daily Vacation Bible school?"

"I don't know what that is," said Kathleen.

"It will begin next Monday, and it lasts two weeks," said Miss Brown, "and it's for little children just like you to learn about the Lord Jesus Christ."

Then she explained where the school was, and what they did, and Kathleen said she'd ask her mother if she might come.

Mother said she thought that would be very nice.

What a lot of happy children were in the big room of the church next Monday morning! And what a happy time they had together!

First, Miss Brown read from the Bible and prayed for all the children. Then Miss Crowe, another teacher, taught them to sing "Jesus Loves Me," and then she had them stand and sing "My Country 'Tis of Thee."

Miss Brown taught them a beautiful verse from the Bible, and then they had some more songs.

They had stories, too, but all from the great Book. The morning passed so quickly the children were surprised when it was time to go home.

"What did you do at the Bible school, dear?" asked Kathleen's mother.

"We learned a verse, Mother, and I can say it. 'Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven.' And Miss Brown told us stories, and Miss Crowe taught us songs, and we're going every day for two weeks."

Next day when Kathleen came home, she said, "Today we learned 'The Lord is my shepherd,' but we didn't learn it all—just some of it. We're going to learn it all before school is out."

"It must be a lovely school," said Mother. "You like it, don't you?"

"Yes, Mother," said Kathleen, "and we're going to learn a lot more verses and the Ten Commandments and some more songs, and the last day we're going to have an exhibition, and all the daddies and mothers are going to be invited to come. And all of us that come every day get a—a stiff—I can't say it."

"A certificate?" asked Mother.

"Yes, that's it. I'm not going to miss a single day."

Then when Daddy came home to lunch, how unhappy Kathleen became!

"Hurrah!" said Daddy, kissing his little daughter. "We're packing right up and going to Atlantic City to stay till Sunday. Won't that be great? You can take your bathing suit, and we'll have a fine swim in the ocean."

"Oh, but, Daddy, I can't go," said Kathleen. "It's my Bible school. I'm not to miss a single day."

"What's that?" asked Daddy. "Don't want to go swimming in the ocean and hunting clams and eating salt water taffy?"

Kathleen loved to go to the ocean, but she shook her head. "I can't miss Bible school, Daddy," she said. "It only lasts two weeks. 'Two weeks! Well, you can go all next week.'"

"No, Daddy," said Kathleen, the tears coming to her eyes, "I won't do. I must go every day."

"Don't cry, Kathleen," said Daddy firmly. "You can go to Bible school next week. This afternoon we start to Atlantic City."

Kathleen ran to Mother for comfort. "I guess if the Lord Jesus were here to speak to us, we'd not go to Atlantic City. We'd stay to hear him. And, Mother, the Bible school is just the same as Jesus speaking to us."

Mother felt very sorry, but she said, "Daddy wants you to go, dear. And doesn't your Bible say 'Honor thy father and thy mother'? You honor your father by obeying him."

"All right, Mother," said Kathleen, choking back the tears, "I'll obey Daddy. But if Jesus tells us one thing and Daddy tells us something else, oughtn't we to obey Jesus first?"

"What! Not getting ready?" called Daddy, coming in at the door. Then he stopped. "What did you say?" he asked Kathleen.

Kathleen was a little frightened, but Mother said gently, "tell Daddy, dear."

"I said," said Kathleen, tears rolling down her cheeks, "oughtn't we to obey Jesus first, and it's just the same as him speaking at the Bible school."

Mother looked at Daddy.

"Well, now," said Daddy slowly, "that's another way to look at it. How'll it be to put off our trip till week after next?"

"Oh, Daddy!" was all happy Kathleen could say.

—From Sunday School Times.

BROTHERHOOD ATTENDANCE

Summerland Baptist Church18
West Laurel Baptist Church22

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OXFORD, MISS. JACKSON, MISS.

Holmes County Reports Good Meeting

The Holmes County Associational B. T. U. had its last quarterly meeting with the Goodman church. The theme for the program was The Christian Home His Witness. The program was as follows:

Devotional: Deut. 11:16, Elsie Myers.

Roll Call of Churches, business and announcements.

Special Music by the Durant B. T. U.

Talk: Extension Work, Dr. Judson Chastain, Lexington.

Talk: The Family Altar, Mrs. W. Haynie, Durant.

Junior Sword Drill, led by Mrs. Madison Flowers, Goodman.

Talk: The Witness of a Christian Home on Sunday Night, Mrs. David Ford.

Seventy-five per cent of the churches in the county were represented.

We are indebted to Miss Anice McDaniel, associational B. T. U. secretary, for this good report of their work. We are glad to note that "Extension Work" is being emphasized.

This after all is the heart and purpose of the Associational Training Union.

First, Tupelo, Adds A New Senior B. Y. P. U.

Feeling the need of reaching a group of seniors that were not being reached, a new Senior B. Y. P. U. has been organized in the First Church, Tupelo. Miss Elizabeth Chisholm reports this new organization, and in reporting it asks for a copy of the Standard of Excellence, suggesting that they are going to start off on the right track. We congratulate these young people who make up this organization, and wish for them a great blessing through this added interest in the Lord's work.

Combining A Study Course With the Revival

Many churches now, through the leadership of their pastors are combining a study course with their revival. In rural sections this often proves to be an ideal plan. The people come forty-five minutes early in the morning for a class and then forty-five minutes early in the evening. In this way they get in their required hour and half class work and make one coming to the church serve. The soul winning books prove to be splendid for this study course.

Why not try this during your meeting in August? The pastor usually has a visiting preacher to do the preaching, so what better opportunity can he have than to teach this study course, or in case a class is organized for the different age groups, he will take one while other interested members of the church will serve as teachers of the others.

Mississippi Loses Good Worker To Virginia

Mr. W. J. Work, for several years educational secretary of the Brookhaven church, has accepted work in Virginia. We are sorry to lose him and his family from our state. They were good workers. In addition to being educational secretary of the Brookhaven church he was Associational Training Union director for Lincoln County. We wish for them in their new field the finest success.

Planning Ahead For A Great Season of Revival

The Southern Baptist Convention in its meeting in Richmond this year laid much stress on the need of a well planned program of evangelism. Dr. Roland Q. Leavell, superintendent of evangelism under the Home Mission Board, in his plans for a concerted effort in a great soul winning program for 1939 is urging the following seven measures. We are asking all Mississippi Training Union members to join in this program of prayer and work that we may have a great "Pentecostal experience" in 1939.

(1) Prayer for not less than 333,333 (one-third of a million) genuine conversions and baptisms.

(2) Development of not less than 333,333 soul-winners among Southern Baptists.

(3) Establishment of not less than 333,333 family altars in Southern Baptist homes.

(4) A protracted revival meeting in every one of our 24,844 churches during 1939.

(5) A well defined and carefully organized evangelistic program for every district association during 1939.

(6) A cooperative evangelistic program in every city.

(7) An adequate program of conservation of the results of the meetings in enlistment and training.

Advantages of August

August is an "off month" in many ways, hence it is a mighty good time for churches to put on "something extra" in the way of study courses, social events, special missionary activities, extension work of all kinds. Make your B. Y. P. U. or B. A. U. the most attractive activity in your community during the month of August.

Try This In Your Church Through the Summer Months

One deacon has suggested that if churches would have a committee of fine young ladies to stand in the vestibule of the church with coat hangers and as the "suffering men" come in, give them a smile, receive their coat, hang it up in the vestibule and return it to the owner when the service is over it would be one of the finest services they could render to "suffering humani-

ty." I believe that deacon "has something."

ON THE COAST

Recently it was the privilege of the writer to baptize eight happy converts into the fellowship of the Long Beach Baptist Church. The baptizing took place at Bell's Ferry, in Wolf River, at 5 p. m., in the presence of a large crowd of interested spectators. The river has a beautiful sandy bottom, lovely shade trees and looks very much like the picture of the Jordan where our Saviour was baptized.

The oldest of the candidates was 82 years old and the youngest was eight, and in between were two mothers and one father and the rest were in their teens.

Our aged sister said when she was 17 and already a member of a church, she read Grace Truman, and was never afterward satisfied with her effusion, and for 65 years she had wanted to be baptized and that like her Master. She is now shouting happy and never misses a service from her church, although she lives several blocks away and walks. Part of the streets she has to come is not lighted and she uses her flashlight. Before she determined to follow her Lord in baptism, she had lost interest in church attendance and for several years she had not been inside of any church house. "If ye know these things, happy are ye if you do them." John 13:17.

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." John 14:21.

We are enjoying your editorials and especially delighted with your warnings against "Modernism," the Federal Council of Churches, etc., Church Union, etc., etc.

I Tim. 4:1, 2, says: Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils: Speaking lies in hypocrisy; having their conscience seared with a hot iron; etc., etc.

Congratulations on your birthday and that fine picture and write-up in the Western Recorder. You deserve it all and more.

Fraternally,

W. A. McComb.

Mississippi City, Miss.

HONOR ROLL AT BLUE MOUNTAIN

For the second semester of the 1937-38 session, Evalyne Adams, Elizabethtown, Ky.; Bonita Godwin, Blue Mountain; Ruth Randle, Crawford; Annibel Jenkins, Lucedale; Carolyn Carpenter, Russum; Janalou Cromeans, Belmont; Imogene Crump, Sherman; Sarah McCully, Louisville; Tom Womack, West Point; Shirley Ball, New Orleans, La.; Katherine Brand, Egremont; Vadine Keith, Bude; Nannie Lee Burney, Ackerman; Evelyn Manning, Drew; Cleo Barkley, Cotton Plant; Betty Carter, Memphis, Tennessee; Cary Coolidge, Nashville, Tenn.; Maxine Corder, Houlika; Evangeline Dickerson, Ripley; Mavis

Pearl Ellis, Mathiston; Inez Gunter, Sallis; Evelyn Hasty, Brandon; Cornelia Leavell, Bristol, Va.; Annie Grace Stanford, Clarksdale; Eulalia Thomas, Rossville, Tenn.; Christine Wright, Corinth; Virginia Burleson, Memphis, Tenn.; Mavis Daniel, Blue Mountain; Frances Farr, Goodman; Martha Louise Haynie, Blue Mountain.

S. S. ATTENDANCE JULY 24TH

Jackson, First Church738
Jackson, Calvary Church841
Jackson, Grif. Mem. Church615
Jackson, Davis Mem. Church205
Jackson, Parkway Church154
Jackson, Northside Church94
Vicksburg, First Church438
Crystal Springs Church304
Crystal Springs (July 17)317
Clarksdale Baptist Church353
Summerland Baptist Church84
Laurel, West Laurel Church411
Columbia Baptist Church483

B. T. U. ATTENDANCE JULY 24

Jackson, First Church128
Jackson, Calvary Church141
Jackson, Grif. Mem. Church272
Jackson, Davis Mem. Church90
Jackson, Parkway Church39
Jackson, Northside Church32
Vicksburg, First Church107
Crystal Springs Church94
Crystal Springs (July 17)93
Clarksdale Baptist Church102
Summerland Baptist Church39

He (talking over party phone): "Hey, you, don't you know the line's busy? Get off the wire."

Voice: "What in the name of sense do you think I am? A bird?"

We do not need so much the merging of churches as we do the making of churches. More than 10,000 communities in the United States have no church at all.—Earle V. Pierce.

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FOREST HILL

We have a good report from Forest Hill. After much prayer and seeking the Lord's leadership Bro. J. N. Holloway, a Mississippi College student, decided that a tent meeting should be held at Forest Hill. So he rented a tent from Bro. W. E. Green, a B. B. I. student, and secured brother T. L. Heath, also a B. B. I. student, to lead the singing. The meeting began June 5th and closed June 15th with seven professing faith in Christ.

During the meeting a religious census was taken in the community. The census showed that about 40 or 50 Baptists live in the community. So it was decided that a meeting of all the Baptist people would be held on Thursday night, June 16th. The matter of organizing a Baptist church there was discussed. The people expressed their desire to have a Baptist church in the community, so the third Sunday, July 17th, was set for the day to organize the church. At the 11:00 o'clock hour Bro. Holloway brought the message. For the eight o'clock service a group of ministers from Clinton were invited to be present to advise and give counsel in the organizing of a church. The ministers present were Rev. W. S. Landrum, Rev. William Yateman, Rev. Gene Burnett, Rev. J. N. Brister, Rev. Jessie Williams, Rev. S. Pigott. The meeting was called to order and brother Brister had charge of the song service. Bro. Burnett brought a short message on the subject, "About My Father's Business." Then a temporary moderator and a temporary clerk were elected. Brother Landrum was elected moderator and Mr. Stringer as clerk. Brother Landrum took charge and led the people in the usual procedure for organizing a Baptist church.

The church was organized with a charter membership of ten. The church will meet again the fifth Sunday, July 31st. The candidates for baptism will be baptized on that day and received into the church in full fellowship. Brother Holloway will have charge of the services.

A building site has been promised for a church building. The people plan to get started on a building as soon as possible.

Forest Hill is a community about seven or eight miles west of Jackson on the Jackson-Raymond highway. There is a Methodist church there. The people have a tenth grade school with an enrollment of about three hundred and fifty. There are three small stores in the community. And the community is growing all the time. There is a great opportunity for some good work to be done in the name of our Lord through our Baptist people. Pray for the work there.

Brother Holloway is spending the entire summer in evangelistic work. If you know of any other neglected spots where a meeting might be held he would appreciate hearing from you.

—Reporter.

Teacher: "Use the word 'triangle' in a sentence."

Willie: "If the fish don't bite on grasshoppers, try angleworms."

THE HICKORY FLAT MEETING

For a week the Rev. Jewel H. Kyzar, pastor of the First Baptist Church, Drew, preached in a revival, ably assisted by the pastor, the Rev. James B. Parker, and Prof. Arthur T. King who led the music. It was a revival in a true sense, for it really revived Christians, and was one of the greatest meetings held here in some time. While only three people were added to the membership of the church, the good accomplished can not be measured by the number added to the membership. Brother Kyzar preached with the spirit and power. Great truths were taught, good crowds attended at each service, and at the close of the meeting a free-will offering was contributed which, by far, exceeded our expectations. The pastor and the membership very greatly appreciated the work brother Kyzar accomplished here, the lasting influence that will live on, and the fine cooperation that was given throughout the meeting.—A Member.

AN APPRECIATION OF DR. J. T. HENDERSON

By His Pastor
Dr. F. F. Brown, First Baptist Church, Knoxville, Tenn.

At the recent meeting of the Southern Baptist Convention in Richmond, Virginia, Dr. J. T. Henderson, general secretary of the Baptist Brotherhood, announced his retirement from the position of leadership of men of the South, to be succeeded by Mr. Lawson H. Cooke. It is understood that Dr. Henderson will complete some literature now in process of preparation to be used in the study courses of the Brotherhood, and then will be identified with the movement as secretary emeritus. Those present at the Convention gave many manifestations of appreciation for the retiring secretary.

For seventeen years it has been my privilege to serve as Dr. Henderson's pastor and to be a member of the advisory committee of the Brotherhood. From this rather intimate association with this good man and his work, I am mentioning a few things that stand out in the life and work of Dr. Henderson.

Thrift and Economy

Those who have listened to Dr. Henderson's reports to the Convention from time to time have marveled at his expense accounts. As a denominational representative he has faithfully guarded every cent of money that came to him. He has been so strict with himself that the members of his committee have protested again and again, fearing that in his determination to keep down expenses he would not really be comfortable while traveling. Take this item from his report of 1937: "During the past year the general secretary delivered 180 addresses, attended and conducted 118 conferences, assisted in 11 schools of

stewardship and missions, spoke at 7 banquets, helped organize 16 Brotherhoods, attended 7 state and Southwide meetings, spoke in 66 different churches in 13 states, wrote several Brotherhood programs, and articles, edited the copy for four quarterlies and one annual of programs, and traveled 24,768 miles at a net expense to the Brotherhood of \$131.10." Surely such an example of frugality holds valuable lessons for all of us.

Calling Men To A Realization of Personal Responsibility

During the past quarter of a century an ever-enlarging number of our men manifested a genuine interest in their churches and in their denomination. I do not claim that the Brotherhood has been altogether responsible for this development, but I do insist that Dr. Henderson has been a mighty factor in it. In his personal contacts and public utterances he has challenged men to an intelligent interest, a larger loyalty and a richer devotion to their churches and denomination. There are those who believe that this has been his most important service to the Kingdom.

Exalting the Pastor

I doubt if Dr. Henderson ever left a platform or conference without making a strong appeal to men to give every possible cooperation and loyalty to their pastors. He urged a more liberal financial support of the pastor and appealed for a recognition of his leadership.

Magnifying the Church

Here we come to one of the most significant contributions that Dr.

Henderson has made to our denominational life. How he has magnified the church of Jesus Christ! How he has urged men to be loyal to the church—loyal in their attendance upon every service, loyal in their contributions, loyal in their influence. As secretary of an auxiliary movement he has insisted that no man could be a good member of a church Brotherhood unless he loved his church more than the Brotherhood itself.

Mother: "Come here, Johnnie; I have some good news for you."

Johnnie (without enthusiasm): "Yes, I know; father is home again."

Mother: "Yes, but how did you know?"

Johnnie: "My bank won't rattle any more."

A teacher is explaining the rule of subtraction to a pupil. He does not seem to understand, so at last the teacher asks: "When you have four chops at your plate and eat four, what will then remain?"

The Pupil: "The potatoes."

Lady Customer—"I see this medicine is advertised as good for man and beast."

Druggist—"Yes."

Customer—"Gimme a bottle. I believe it's the right combination to help my husband."

Another way to keep cookies and candies safe from juvenile hands is to lock them in the pantry and hide the key under the soap on the washstand.

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C. E. MATTHEWS	F. B. THORN
EDGAR GODBOLD	O. T. BINKLEY

Leading college presidents will bring addresses.

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B. E. GEER
GORDON SINGLETON
W. S. ALLEN
SPRIGT DOWELL

D. M. NELSON
T. V. NEAL
J. R. GRANT
ULLIN W. LEAVELL
J. T. WARREN



DR. W. O. CARVER
Louisville, Kentucky



DR. GEORGE W. TRUETT
Dallas, Texas

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A GREATER MIRACLE STILL

For the sake of argument let's assume that the Bible is a fraud, which of course I do not concede, and it almost makes cold chills run through me to even assume it for the sake of argument. But suppose it was, it would be a greater miracle still.

We will take the writer of the first five books, for illustration. Moses was a Hebrew child found hidden from a hostile king in the flags of the river Nile. He grew up to be a man of outstanding intellectual ability—even, as the infidels concede. He had all the riches and honor that heart could wish, being an adopted son of a princess. And right in the midst of the beginning of active life he chose to suffer the affliction of his own people—who were slaves—rather than enjoy the pleasure of sin with riches and honor. And yet think of what it cost him: forty years of banishment not only from the courts of Egypt but also from his own people.

Why should he have chosen such a source, if he had been the kind of man that the destructive critics make him out to be? I suppose they would say, "that was one of the mistakes of Moses."

But the most mysterious part of the miracle is: that after 40 years he came back and with a high arm and mighty power he led the Israelites out of Egypt, under the protest and wrath of a mighty king! How could he have accomplished such a victory if God was not with him?

But here is the climax of the miracle: He led this nation of people through a barren wilderness 40 years, millions of them; and all during the time suffered the jeers and hisses and murmurings of a hostile, rebellious multitude of people; yet they did his body no harm. Miracle! I should say so. Napoleon could not have done it! But the most miraculous part of it all is—if Moses was a fraud—he was a man of unusual high morals; everything he taught was high-toned and righteous and a better set of laws and ethics never fell from the pen of any man of any age. And yet, in all this he claims to have received his instructions, his laws, his teaching all from God. Over and over, again and again, as he labored during these 40 years, he said: "The Lord spake and said unto me: Do this and do that, write this and write that." Either Moses was a man of God—which he was—or else, he was the biggest liar and the cleverest deceiver and the most notorious character that ever made print on the soil of this old earth.

May God have mercy on any man that will stoop so low as to try to discredit the writing of such a man as Moses. And not only is this true, but there is another thing in this connection, and that is, that the "Man of Galilee" endorsed and set the seal of His divine approval on the writings of Moses. He spoke of him as a prophet; and if Moses was a fraud so was —. I can't write it. Even the thoughts of such a thing seem blasphemous to me.

Yes, the Bible is a miracle, but if it was a fraud it would be a

HE WENT WEST

During the early part of June it was my joy to spend two weeks in the Davis Mountains in the big ranch country of West Texas. The occasion was a meeting with the First Baptist Church of Alpine. The Lord gave us a gracious meeting, for which we are deeply grateful. Our hearts were enriched by the fellowship of many new friends, and by the association with our beloved brother and seminary mate, Rev. M. M. Fulmer and his good family. Many of our Mississippi friends will remember brother Fulmer as pastor at Hernando a few years back.

Mrs. Pearson, Dorothy, Billie and John made the trip, spending most of the time during the meeting visiting friends at Fabens, Texas, from which point they visited El Paso, Mexico, and other places of interest.

We greatly enjoyed the beautiful mountain scenery and the fine climate. Alpine is 4500 feet above sea level, and is literally surrounded by beautiful mountain peaks. Piasana Peak, on the east, marks the Piasana Camp Ground where Dr. Truett has held the great meetings for the cattlemen of that section for many years. This camp ground is just 12 miles from Alpine, and we had the pleasure of visiting it while there.

We had no service on Monday morning, but drove 150 miles to attend the Workers' Council of that county. It was a long drive, but we were there in time to enjoy a day of rich fellowship and inspiring service. That county supports two missionaries, one American and one Mexican. They had splendid reports.

During our stay in Alpine we visited McDonald Observatory on Mount Docke, (soon to be equipped with the second largest lens in the world, we were told), and many other places of beauty and of interest. On Monday after the meeting we drove to Carlsbad, New Mexico, and made the trip through the now famous Carlsbad Caverns. This was an experience that will be a source of joy always. We were amazed at the beauty and the vastness of it all. The time spent in the "Big Room" alone (said to be 25 times larger than any other known subterranean chamber in the world, and inexpressible in its grandeur was worth the entire trip.

On our way home we spent two nights and a day at Del Rio, and had one of the great joys of the trip when a group of friends of the First Baptist Church there gave a picnic on beautiful San Felipe Creek, for our enjoyment. It was indeed a time of sweet fellowship. We thank God for such friends.

We are happy to be back with our own beloved people of Macon, and Noxubee County, and Mississippi.

greater miracle still.

—J. E. Heath

Duck Hill, Miss.

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On July 8th we closed a two weeks' meeting with East End Church at Columbus. Our hearts were made to rejoice because of God's promises kept in the blessing of His people and in the saving of souls. Fourteen were added to the church, the most of them on profession of faith.

The meeting was blessed by the leadership in song of Dr. Robert Malone. Bob is one of the Lord's good stewards, and is truly a "sweet singer in Israel." Miss Winona Marsh, the pastor's talented and lovely daughter, was pianist. She brought a blessing to every service. Her work is outstanding for one so young.

Pastor Marsh and his fine family are greatly loved by their people, and have done excellent work for the Master. The work is moving forward in every way. The church is prospering in its finances and in spirituality. It was a joy to work with them, and to be a guest in the pastor's lovely home.

Our daughter, Dorothy, was with us the last week of the meeting to meet with the young people's prayer group each evening before the preaching service.

—R. D. Pearson.

—BR—

The Kid—"Father, how soon will I be old enough to do as I please?"

The Old Man—"I don't know. Nobody has ever lived that long yet."

CHARLES EDWARD EMERSON

—O—

Following a long illness Charles Edward Emerson died at his home in Hernando, July 12, 1938, age 77 years.

Mr. Emerson had been a deacon in the Baptist church fifty years, and a constant reader of the Baptist Record during that time.

The death of Mr. Emerson came six weeks after the death of Mrs. Emerson. They celebrated their fiftieth wedding anniversary May 1st.

Brother J. W. Lee of Batesville performed the ceremony and also assisted at both of the funeral services.

Mr. Emerson is survived by two daughters, Mrs. Ferrell Emerson Hall and Mrs. Ethel Emerson Webb both of Hernando.

Funeral services were held at the home July 13, conducted by the pastor, C. O. Cook; burial following at the Baptist Cemetery in Hernando.

Mrs. Frank H. Webb.

—BR—

Winnfield, La., church has had 52 additions in the past 9 months, without any meeting, the best year of the five Pastor B. C. Land has been with them.

—BR—

Bill: "I am going to see the doctor about my wife. I don't like the way she looks."

Tim: "I'll go along with you. I don't like the looks of mine either."

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REMINISCENCES OF

C. H. SPURGEON

By Rev. A. Cunningham-Burley

(1) Spurgeon the School teacher.

Sufficient emphasis has never been placed upon the fact of Mr. Spurgeon's experience as a young schoolmaster, but it lies at the root of many of his subsequent successes as a minister of the gospel.

It is not generally known that several of his school books are still to be seen. Some school book prizes have also survived the years. Two copy books in particular, more strongly bound than others, are of special interest. One of them is dated October 1849 and shows the progress of a boy of fifteen in the mastery of the French language. The other manuscript book marks a more advanced stage in the boy's education. It contains voluminous and exact notes on vertebrate animals, with cleverly executed etchings, free from the usual crudities of youthful scholastic endeavor. These juvenile compositions are remarkable as proofs of industry and of coming power.

When his school days were over, we do not quite know what it was that led Mr. Spurgeon to fix upon tutorial work as the next step in the order of his early career. He may have had quite a limited choice in the matter. Others may have selected the position for him, thus affording him no opportunity of venturing for himself. There seems, however, to have been a very short interval between the end of his school days and his entrance as junior-tutor in Mr. Swindell's Newmarket Academy during the early autumn of 1849. It must have been a very humble beginning in a very narrow sphere, but it saved him from a long period of uncertainty and embarrassment which sometimes falls to the lot of really gifted boys when they come to face the world of relentless reality for the first time.

After remaining at Newmarket for about one year, Spurgeon went on to Cambridge to teach young boys in the school of Mr. Leeding, where, (he tells us) "he was not big enough to be a master and not small enough to be a boy." Though under the shadow of unique educational opportunities, he was happily prevented from going up to the university. Even had it been possible, Cambridge could not have offered him much more than he had already acquired by quiet and persistent study. He had already mastered the elements of English and classical learning, while he had trained his versatile intellect to deal with the pleasing intricacies of botany, astronomy, histology and related subjects. The charmed period of undergraduation, which some young men find so necessary, would have been a fictitious kind of experience to a person of Mr. Spurgeon's mind and character. Hence we find him abjuring the morning dream with which university life begins in favor of the bracing disciplines of a preparatory day school.

What is it, I wonder about the profession of a schoolmaster that equips and qualifies so many young men for the wider influences of the

Christian pulpit and the greater responsibilities of the episcopal throne? Is it a specially sympathetic understanding of human nature that so qualifies them? Or is it the increasing consciousness of having something to say and the power to say it? All we know is, that men like E. W. Benson, B. F. Westcott, J. E. C. Welldon and many others like them, began as schoolmasters and ended as bishops, while C. H. Spurgeon, Joseph Parker and G. Campbell Morgan have found their supreme place in the pulpit but not until serving an apprenticeship as pupil-teachers and class-masters.

The drilling of those early years accounted for the thoroughness that characterized Mr. Spurgeon's later life and labors. It was no false step or waste of time when Spurgeon was found introducing a class of boys to the rudiments of grammar and the roots of words. It was an educational discipline in the value of completeness and accuracy. Such discipline is the secret of strength and strength is essential to success; and this characteristic quality clung to Mr. Spurgeon all through his busy life. We know that it was a pain to him to be less than thorough. What he did was done through and through, what he knew was known in all its entirety. Hence it came to pass that before he reached the zenith of his influence, he was able to see many of his early aspirations fulfilled, all because his one watchword (learned at the irksome desk of the school teacher) was "Thoroughness."

A certain genius for friendship can also be traced to those tutorial days of which we are speaking. It is not at all difficult to imagine the young teacher of eighteen summers with the pale face and brisk manner, gathering round him a group of pupils who were irresistibly drawn to him by his ready speech and radiant personality. That delightful ability of making his favor and friendship gratifying to others, developed with the years until Mr. Spurgeon became one of the most lovable men who ever lived. The schoolmaster whose friendship begins with a group of growing boys, is likely, from that center, to radiate into a much wider circle, until he has friends almost everywhere.

He also carried forward from the educational apprenticeship of his Cambridge days, a certain "book-mindedness" which served him well in the exacting years of his mighty ministry. It also taught him to feel the responsibility of having to act as the guide and teacher of others, and gave him also a life-long discernment into the working of the mind and spirit of children.

Of those far off and influential days little is recorded but too much cannot be said. At the moment, sufficient has been written to show that the early steps in Mr. Spurgeon's public career were not erroneous steps; rather were they the means by which he reached larger spheres of influence where his remarkable talents could be used to the very full to the glory of God.

SUBSCRIBE TO THE BAPTIST RECORD.

KAIFENG, HONAN, CHINA

Through the kindness of Lt.-Col. Junzo Hiraokoa of the Japanese Army Headquarters, I am enabled to get out this letter to the outside. Both the railway and the postoffice are out of commission. I hope you heard the radio broadcast telling the world that all of us in Kaifeng are safe—that is, all foreigners.

This city was occupied on the morning of June 6 after a few days of rather light fighting. However, for nearly two weeks there has been very heavy fighting in an area fifteen or twenty miles to our east. I began receiving refugees about June 3. We have 500 here at the Drum Tower Church and over 12,000 in the missionary centers over the city. Miss Ward and Miss Stribling have 3,000 out at our large compound. As I am the only foreigner at Kulou and also am executive secretary of all the relief work, I have had a heavy responsibility. And during the first days of occupation I was so sick with cold that I could hardly pull around. Many representatives of the Japanese army came to see me and were quite courteous and friendly. A number spoke English and some spoke Chinese. We have had practically no difficulties here inside our city church compound. Our local organization at Kulou has worked like a clock. The weather has been cool and rainy. We had a heavy rain night before last.

The refugee problem is a very serious one. We have supplies for something over a month. Most of these people are women and small children with a sprinkling of old men. Yesterday I tried to buy about three dollars of grain and the dealer is now trying to get permission to deliver it. Very few Kaifeng people have been killed outright in the turnover, but young women—yes, and old, feel that they have good reasons for not leaving us yet. The future of the city is a problem. The merchants have no stocks—not even the small dealers. Chinese robbers set fire to a shop next to our Nankwan chapel and the roof of the chapel is gone with damage amounting to about one thousand dollars. The roof of our school building in Kulou is damaged to the extent of about three thousand dollars. This, however, was not caused by the war but by a broken beam.

Now that we are occupied we do not fear air raids or shelling, which we have had so much of in past weeks. Miss Cox is at Wei Shi but we have no news from her, nor from Chengchow or Kweitch. We can only hope that all is well. All the foreigners in Kweitch, except Miss Riddell, congregated at the Canadian Hospital.

All the city gates have been reopened which had been blocked by sand bags. We have electric lights again and a regular daily paper. Our only touch with the outside world is through radio reception. Vegetables are rather scarce. I managed to secure a good milk goat which is in the back yard. This goat is of a lonely but sensitive nature for her bleats have pierced the air for hours and hours. If anyone draws near, she hushes her complaint. I

have a good cook and plenty of supplies.

Both here inside the city and outside where Misses Ward and Stribling are, we are carrying out a strong religious program among the thousands of refugees in our care. There are prayer meetings for the Christians and evangelistic services for the unbelievers each day of the week. This work is bound to count. We have an effective corps of Christian workers who need no urging to witness for Christ. The response seems to be encouraging. I cannot speak too highly of my assistants who are helping with the refugees. A very earnest young Christian Chinese woman is our doctor in Drum Tower and she is well assisted by two helpers.

God has answered the prayers of many on our behalf and we have been kept in peace and safety. Praise the Lord for His goodness. It is easy to be seen that many readjustments are going to be made in our work. I am glad that we have been able to go alongside our Chinese brethren in these days of deep affliction. I have just been reading a book which emphasizes the fact that in our study of the teaching of Christ we must not let the action of Christ be obscured. What He did and was are to be vitally connected with what He taught. So it must be with His followers.

Hendon M. Harris.
June 12, 1938.

NEW CHURCH ORGANIZED

In Greenville last Sunday a new church was organized with 22 charter members, out of material gathered by Missionary J. R. Eubanks who has been laboring here six months. It is named Tabernacle Baptist Church. Delegations from First Church and from Priscilla Church were there and wished them Godspeed. They already have a tabernacle built. There was a good congregation and every prospect of growth. The editor assisted in the organization, and will remain for a few days meeting. Three joined for baptism on Sunday. The church called Rev. J. R. Eubanks as pastor. Deacon J. D. Davis of First Church has been of great help to them. Among the visitors bringing greetings were brother Davis and wife, Mr. and Mrs. Keith, Mr. Hugh Alexander, Mrs. R. B. Campbell and Mr. and Mrs. McQueen.

To a generation that drinks its way to prosperity, spends its way to wealth, wisecracks its way to happiness, hates its way to brotherhood, wars its way to peace, and loaf its way to heaven, the church must speak in no uncertain terms.—Charles F. Banning.

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